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Tables
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Lesson
Christian
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Summa

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366

THE CATHOLIC SCHOOL BOOK,

CONTAINING
EASY AND FAMILIAR LESSONS
FOR THE
INSTRUCTION OF YOUTH
OF BOTH SEXES,
IN THE ENGLISH LANGUAGE,
AND THE
PATHS OF TRUE RELIGION AND VIRTUE.

BY W. E. A. NEWBURY

PART I.

Tables of Words of one, two, three, four, five, six, and seven syllables; also easy reading Lessons taken from the Holy Scriptures, with a Moral to each Lesson.

PART II.

Lessons on the End for which Man was created; on what it is to be a Christian; on the necessity of being virtuous in the time of Youth; on Prayer and Instruction; on the Fear and Love of God; on the Love of Parents, &c.; on the Vices of Swearing and Lying, &c. &c.

PART III.

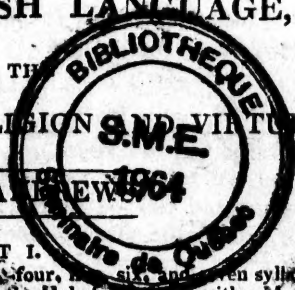
The Principal Festivals of the Church expounded; Necessary Rules for a Christian to follow; Prayers to be used on different occasions; and a Summary of the Christian Doctrine.

MONTREAL:

PRINTED AND PUBLISHED BY JOHN COOPER,

AND SOLD BY THE DIFFERENT BOOKSELLERS.

1839.





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APPROBATION.

BALTIMORE, 8th July, 1824.

The CATHOLIC SCHOOL BOOK is, in my judgment, an elementary work of singular merit. I will rejoice to see it introduced into all the Catholic Schools of this country.

† AMB. Archbp. Balt.

NEW-YORK, Sept. 1, 1824.

I have read the CATHOLIC SCHOOL BOOK, and believe it to be well adapted to the understanding of youth, and calculated to give them early ideas of morality and virtue. I therefore recommend its adoption in our Schools, to the Clergy and Laity of this Diocese,

† JOHN CONNOLLY,

R. C. Bishop of New-York.

SIR,—Having looked over your CATHOLIC SCHOOL BOOK, I think it right to tell you, that, in my opinion, it is far the most complete and valuable work of its kind in our language, and eminently entitled to the patronage of the Catholic public. What I particularly admire in it is, that, instead of those trifling and, in some instances, irreligious stories to be found in other books of the same nature, it contains a series of Moral Lessons and Scripture History, proper for the instruction, and adapted to the understanding and abilities of children who are learning to read. As such, I shall not fail to recommend it in those places of education over which I have any authority or influence.

I am, Sir,

Your faithful Servant,

† J. MILNER, D. D

Mr. W. E. Andrews.

MONTREAL, SEPT. 20th, 1839.

I approve of the CATHOLIC SCHOOL BOOK of the year 1831, to be reprinted for the use of our Schools in this Diocese.

† J. J., Bishop of Montreal

THE
CATHOLIC SCHOOL BOOK

THE ALPHABET

ROMAN.

A B C D E F G H I J K
L M N O P Q R S T U V
W X Y Z

a b c d e f g h i j k l m n o p
q r s t u v w x y z

ITALIC.

A B C D E F G H I J K
L M N O P Q R S T U V
W X Y Z

a b c d e f g h i j k l m n o p
q r s t u v w x y z

THE ALPHABET CROSSED.

A D G K M L C B J R O
E T F N Q V P H W Y
S U Z X

a k j v o e n q h p i d g l r
m b x c f u w z s y

ba
ka
fo
du
cu

ma
ta
ru
te
ra

bla
fi
cle
pla
blu

VOWELS.

a e i o u y

CONSONANTS.

b c d f g h j k l m n p q r s t v w x z

DOUBLE AND TREBLE LETTERS.

ff fi fl ffi ffl

TABLE I.

LESSON I.

ba	ce	di	fo	ku
ka	fe	ci	de	bu
fo	de	ko	bi	ca
du	ke	be	co	fi
cu	da	bo	fu	ki

LESSON II.

ab	bi	oc	um	eb
im	af	ud	ob	ec
if	om	ub	ac	ed
od	ef	ib	uc	ad
uf	am	of	em	ic

LESSON III.

ma	ri	no	ti	se
ta	su	re	mu	ni
ru	mi	to	sa	ne
te	si	me	na	ro
ra	tu	mo	nu	so

LESSON IV.

en	at	in	an	os
ax	es	ix	or	un
it	ur	ex	on	ar
ox	ut	as	er	in
te	is	us	na	et

LESSON V.

bla	ple	flo	clu
fli	ble	cla	plu
cle	fla	pli	blo
pla	fle	bli	clo
blu	plo	cli	flu

LESSON VI.

bra	pre	tro	cru
tri	bie	cra	pru
cre	tra	pri	bro
pra	tre	bri	cro
bru	pro	cri	tru

LESSON VII.

fra	fru	fri	fro	fre
phra	phru	phri	phro	phre

TABLE II.

LESSON I. *Words of three Letters*

All	try	and	are	bed	yet	don	for	sup	the
you	her	not	thy	two	off	men	sin	law	tie
pod	fun	hap	pig	dun	nag	sod	kid	red	mud
tun	fag	nip	gun	hod	did	cud	wed	sip	rod
bee	oil	tea	dot	nut	act	sea	bun	fit	mad

LESSON II. *Words of four Letters.*

Cake	bare	mark	make	cart	dart
bark	span	fall	dark	wake	tall
mart	knot	mare	pass	writ	clod
wink	lock	shut	fail	such	dock
boil	hook	blot	them	sand	drub

LESSON III

Mope	bail	sake	book	mace	pail
look	mock	pace	band	nail	hope
land	race	that	term	glut	knit
name	wise	your	gave	then	whom
bare	what	bird	mind	have	walk
bean	suit	hail	grim	knob	smut

LESSON IV. *Words of five Letters.*

Faith	reign	pease	cause	chief	fruit
daunt	stood	brawl	pause	couch	joint
might	voice	teach	vouch	thief	moist
knack	eight	bench	small	brass	track
faint	quick	stack	knead	poach	drawn
saith	craft	firm	pouch	taste	clock
shaft	check	right	pride	guild	crown

Ca
mare
cock
ant

Ball
gig
top

Cap
frock
hoop
shirt

Ale
crust
beef
beans

hay
lime
hemp
reeds
rye
pears

TABLE III.

LESSON I. *Names of Birds, Beasts, &c.*

cat	dog	cow	calf	hog	horse
mare	colt	bear	crane	crow	dove
cock	hen	hawk	kite	flea	frog
ant	snipe	bug	lark	owl	rook

LESSON II. *Terms used at Play, &c.*

Ball	bat	skip	cards	dice	chuck
gig	leap	jump	throw	kite	spin
top	trap	taw	whip	lose	win

LESSON III. *Apparel.*

Cap	hat	coif	hood	coat	cloak
frock	fan	gown	gloves	lace	muff
hoop	knot	scarf	stays	shoes	clogs
shirt	shift	cloth	stuff	plush	silk

LESSON IV. *Eatables, &c.*

Ale	beer	rum	wine	bread	cheese
crust	buns	crumb	cakes	pies	taits
beef	lamb	pork	veal	fish	flesh
beans	peas	milk	cream	curds	whey

LESSON V. *Trees, Plants, Fruits, &c.*

hay	Ash	beech	birch	box	elm
lime	fir	oak	pine	vine	yew
hemp	broom	flax	fern	grass	herbs
reeds	hops	rose	rue	sage	shrub
rye	oats	wheat	crabs	figs	nuts
pears	plums	grapes	leaf	roots	trees

LESSON VI. *Titles and Names.*

King	duke	peer	wife	aunt	Mark
queen	earl	night	child	niece	Luke
prince	lord	page	son	bird	John

LESSON VII. *Numbers, Weights, &c.*

One	five	nine	inch	drop	drachm
two	six	ten	foot	dram	ounce
three	seven	once	yard	pint	pound
four	eight	twice	ell	quart	score

LESSON VIII. *Parts of the Body.*

Head	hair	face	eyes	nose	mouth
skull	brain	tongue	lips	teeth	chin
arms	hands	cheeks	throat	breast	ears
back	bones	thumb	shins	fiat	wrist
toes	nails	knees	ribs	legs	feet

LESSON IX. *The World.*

Sun	east	cape	clay	brook	frost
moon	west	rock	dirt	pool	snow
stars	north	land	bank	pond	mist
air	south	hill	sand	rain	dew
wind	earth	isles	chalk	hail	ice

LESSON X. *Things belonging to a House.*

Cup	door	chest	stool	quilt	thatch
cock	box	chair	coach	slate	mug
bench	brush	plate	bed	tiles	key
pot	stone	broom	spoon	lock	spit
paint	lime	fork	latch	jack	stairs
brick	knife	bolt	grate	glass	sheet
dish	bar	trunk	shelf	rug	roof

TABLE IV.

*Easy Lessons of one Syllable, by which a child will sooner
know both the Sound and Use of e final*

Mark	Al	ale	dot	dote	mod	mode	rud	rude
Luke	ar	are	Fam	fame	mol	mole	Sal	sale
John	at	ate	fan	fane	mop	mope	sam	same
c.	Bab	babe	far	fare	mor	more	sid	side
drachm	bal	bale	fat	fate	Nam	name	ein	sine
ounce	ban	bane	fil	file	nad	nape	sit	site
pound	bar	bare	fin	fine	nil	nile	sol	sole
score	bas	base	for	fore	nod	node	sur	sure
	bid	bide	Gal	gale	nor	nore	Tal	tale
mouth	bil	bile	gam	game	not	note	tam	tame
chin	bit	bite	gap	gape	Od	ode	tap	tape
ears	Can	cane	gat	gate	or	ore	tar	tare
wrist	cam	came	gor	gore	Pan	pane	tid	tide
feet	car	care	Hal	hale	pat	pate	til	tile
	cap	cape	hat	hate	pin	pine	tim	time
frost	col	cole	her	here	pol	pole	tin	tine
snow	cop	cope	hid	hide	por	pore	ton	tone
mist	cor	core	hop	hope	pil	pile	top	tope
dew	Dal	dale	Kin	kine	Rat	rate	tub	tube
ice	dam	dame	kit	kite	rid	ride	tun	tune
	dan	dane	Lad	lade	rip	ripe	Val	vale
ouse.	dar	dare	Mad	made	rit	rite	van	vane
	dat	date	man	mane	rob	robe	vil	vile
thatch	din	dine	mar	mare	rod	rode	vot	vote
mug	dol	dole	mat	mate	rop	rope	Wad	wade
key	dom	dome	mil	mile	rot	rote	win	wine
spit								
stairs								
sheet								
roof								

TABLE V.

Lessons of One Syllable.

Who made you, and gave you life ? God, who made the world, and all things in it.

And was there a time when there was not a God ? No ; there was no time when God was-not.

Who is God ? He, my child, who made the world ; made you, and gave you life, and your soul.

He, the same who made the sun, the moon, the stars, the birds that fly in the air, the fish that swim in the sea, the beasts that walk and feed in the fields ; in a word, all the things which you see, and which give you joy.

Did God make the world all at once ? No. He made it in the space of six days. Could he not have made it at once ? Yes, if such had been his will.

What ought you to do at the sight and use of the things which God hath made ? I ought to raise up my mind and heart to Him, and to praise Him.

Why do we name Him by that word or name of God ? What doth that name mean ? This is He, my Child, the Great One, the Good One, and the Wise One—God. Of whom all things, as it were, cry out to us with one voice ; know ye, Men, that the Lord He is God, it is he that hath made us.

Raise up then your mind, your heart, and your voice to Him, and say, O God, it is Thou who art great and good and wise ; Thou art the one God and Lord of all things.

All men and all things that have been made, and that now are, were made by God ; but God was not made.

For there was a time when there was no man, nor

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beast, nor bird, nor fish ; but there was not a time when there was no God, or when God was not.

He is the Lord and God of all men and things that have been, and that are, and that will be. All are made by him, and all live and move by Him. God is, was, and will be.

The eye of God is on all men. I will mind the way of the Lord, my God, that I may not sin. If sin be in us, we are in a bad way. Let us go out of it, as it is not good for us to be in it.

In God do I put my joy, and to Him I cry all the day. Keep me, O Lord, from sinning in thy law, and walk not in thy ways. Love thy way, and I joy in it.

I know that all my deeds will be just, I will not fast the laws of God. I will not walk with them that are bad, lest I should be so too. I will pray to the Lord all the day long, I will call on him for help, and I will lift up my heart and mind to Him.

Do all that is just, and God will love you. Call on Him, and he will help you. Seek the Lord, and you will find Him.

TABLE VI.

Words of two Syllables accented on the first.

[The single accent (') denotes the right emphasis of the syllable ; and the double accent (") shews that the following consonant is to be pronounced double : thus ba"-nish is pronounced ban-nish.]

Ab' ba	an vil	bor row	cam phire
ab bot	ar bor	boun ty	can cel
ab bess	arch er	brack et	can cer
ab bey	arc tick	brand ish	can did
ab ject	ar dent	bra zen	can dour

ac cent	bil low	cha" lice	com bat
a" cid	ble" mish	chal lenge	co" met
a ere	brit tle	chan cel	com ment
ac tive	bro ker	chan nel	com pact
ac tor	bru mal	cha os	com pass
a" dage	buck ler	cha" pel	com plex
ad der	buck ram	chap let	com rade
ad verse	bud get	char ter	con cave
a gent	bulb ous	chat tles	con cord
ail ing	bul wark	cheer ful	con course
am ble	bun gler	cheer less	con flict
am bush	bur then	che' rish	con flux
am ple	bur den	chief tain	con gress
an chor	bur gess	chi' sel	con quest
an gel	bur nish	cho rus	con serve
an gle	but ter	chris ten	con sort
an guish	but tress	churl ish	con strue
an nals	Ca' ble	chy' mist	con tact
an them	ca dence	ci pher	con trive
an tick	ca' lid	cir cle	con vent
art ful	cal lous	cir cuit	con vex
art ist	cal low	cis tern	cor net
as pect	can vass	ci' tron	cor nice
at las	cap tive	ci" vil	cor sair
au dit	car bine	claim ant	cos tive
a zure	car cass	cla" mour	co" vert
Bai liff	car go	clas sic	co" vet
ba" lance	car nage	clea ver	cou" rage
baf fle	cart ridge	cle" ment	count" ess
bal lot	carv ing	cli mate	coun try
bane ful	cas tle	cli ent	coun ty
bank er	cau dle	clus ter	cre" dit
ba" nish	ca' vern	cof fer	crim son
barb ed	cause way	co gent	cri sis
barren	caus tic	coin age	cri" tic
ba sis	ce rate	col league	crys tal
bea con	ceil ing	col lege	cul ture
bi as	chair man	co" lumn	cu rate

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 Ha" bit
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har row	im port	la" vish	match less
har vest	im pulse	law yer	mat tress
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ha ven	in dex	le" gate	max im
hangh ty	in gress	le gend	may or
ha' voc	in let	lei sure	mea" dow
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ha" zard	in mate	li bel	me" dal
hea dy	in quest	li cense	me" nace
heart felt	in road	lim ner	men tal
hea then	in sect	lim pid	mer cer
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heed less	in stance	li' quor	mes sage
hei nous	in stinct	li' vid	me ter
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hel met	is land	lo" gic	migh ty
hem lock	isth mus	loy al	min" gle
her bal	is sue	lu cid	mi nor
her mit	i tem	lu cre	mir ror
he ro	Ja lap	lug gage	mis chief
hig ler	join ter	lus tre	mi tre
hire ling	junc ture	ly" ric	mo" del
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ho" nest	kid der	ma" lice	mo ment
ho" nour	king dom	mam mon	mo" narch
hor ror	kna vish	ma" nage	mo" ral
hos tage	kit chen	man date	mor tar
hos tile	knuc kle	man gle	mort gage
ho" ver	La' bel	ma" nor	mo tive
hum ble	la bant	man tle	mot ley
hu mid	la bour	mar ble	mot to
hu mour	lan cet	mar gin	mourn ful
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 pro" verb
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re" lict	scho" lar	skil led	stand ish
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ren der	scrib ble	slen der	sta" ture
rep tile	scrip ture	sloth ful	sta" tute
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re vel	sculp tor	slum ber	steer age
rhu barb	sculp ture	smo" ther	ste" ril
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ri ot	sei zure	so journ	stern ly
ri val	self ish	so" lace	stew ard
ro guish	se" nate	so lar	stick ler
ro" sin	sen tence	so" lemn	stig ma
ros trum	se quel	so" lid	sti pend
roy al	ser mon	sol vent	sto" mach
ru bric	ser vile	son net	sto ry
rug ged	se" ver	so" phist	stow age
rum ble	sew er	sor did	strag gle
rum mage	sex ton	sor rel	stran gle
ru mour	shal low	sor row	strip ling
rup ture	sham bles	spar kle	strug gle
ru ral	shame ful	spat ter	stub born
rus tic	shame less	spee dy	stu dent
Sa ble	sharp er	spin dle	stub ble
sa bre	shat ter	spi ral	stum ble
sa cred	shel ter	spite ful	stu pid
sud dle	she" riff	splen did	stu pour
sal vage	shrewd ly	sport ing	stur dy
sam ple	shri" vel	spot less	sub tile
san guine	shud der	spright ly	sub tle
sap phire	scuf fle	sprin kle	sub urb
sat casm	sic kle	squa" lid	suc cour
sauv ter	sig nal	squal ly	sud den
scab bard	sig net	squan der	suf frage
scan dal	sil van	sta ble	suit or
scep tic	si" new	stag nant	sul len
scep tre	six ty	stam mer	sul ly

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ter race
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tim brel
ti" mid
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to ken
ton nage
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tor ment
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tor rent
tor rid
tor toise
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to ward
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tran quil
tran sit
tra vel
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vo" lume
vor tex
vouch er
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vul gar
um brage
um pire
up right
up roar
up shot
ur gent
Wa' ger
wad dle
wain scot
wal let
war ble
war den
war fare

war rant	wher ry	wres tle	Ze' bra
war ren	wick et	wrin kle	zea lot
weal thy	wi" dow	Yawn' ing	zea" lous
wea" ther	wor ry	yes ter	ze nith
weigh ty	wran gle	yeo men	ze phyr
wel fare	wrap per	youth ful	zig zag

TABLE VII.

Words of two Syllables accented on the last.

A base	an noy	a void	co heir
a bate	an nul	aug ment	com bine
a bide	ap pal	Be guile	com mand
a bound	ap pease	be moan	com mit
ab solve	ap plause	be nign	com pare
ab sorb	ap ply	be queath	com pel
ab stain	ap point	be reave	com pile
ab struse	ap proach	be witch	com plete
ab surd	ap prize	bom bard	com ply
ac cede	ap prove	bom bast	com port
ac cess	ar raign	bri gade	com pose
ac cord	ar range	bu reau	com prise
ac crue	ar rest	Ca det	com pute
ac cuse	as cribe	ca bal	con ceal
ac quit	as sail	ca jole	con cede
ad dict	as pire	ca lash	con ceit
ad dress	as sault	cal cine	con ceive
ad duce	as sent	na nal	con cise
ad journ	as sert	ca noe	con clude
ad judge	as sign	ca price	con cur
a dopt	as size	ca reen	con dense
a dorn	as suage	ca reer	con dole
ad vert	as sume	ca ress	con duce
af firm	at tire	ca rouse	con fer
af fix	at tract	car tel	con fess
al ledge	a vail	cas cade	con fide
al lude	a venge	ca shier	con firm
al lure	a vert	cha grin	con form
an nex	a verse	chas tise	con front

bra	con fuse	de coy	de pute	dis guise
lot	con fute	de cry	de ride	dis junct
" lous	con geal	de cree	de rive	dis may
nith	con join	de duce	de scend	dis own
phyr	con nect	de duct	de scribe	dis patch
g zng	con nive	de face	de scry	dis pel
	con sign	de fame	de sert	dis pense
e last.	con sist	de fault	de sign	dis play
heir	con sole	de feat	de sist	dis pute
m bine	con spire	de sect	de apair	dis pose
m mand	con strain	de sence	de spoil	dis robe
m mit	con sult	de fend	de spite	dis sect
m pare	con sume	de fer	de tach	dis sent
m pel	con tain	de fine	de tail	dis solve
m pile	con temn	de form	de tain	dis tend
m plete	con tempt	de fraud	de ter	dis tinct
m ply	con tend	de fray	de tect	dis til
m port	con tent	de fy	de test	dis tort
m pose	con trive	de grade	de tract	dis use
m prise	con tiol	de gree	de vise	di vert
m pute	con vene	de ject	de void	di vest
n ceal	con verge	de lay	de volve	di vine
on cede	con vey	de light	de vote	di vorce
on ceit	con voke	de lude	de vout	dra goon
on ceive	cor rect	de mand	dis fuse	E clat
on cise	cor rode	de mean	di gest	e clipse
on clude	cor rupt	de mise	di gress	ef face
on cur	cor tes	de mur	di late	ef sect
on dense	De bar	de note	dis arm	ef flux
on dolo	de base	de part	dis burse	e ject
on duce	de bate	de pend	dis card	e lapse
on fer	de cant	de pict	dis cern	e lect
on fess	de cay	de plore	dis claim	e lope
on fide	de cense	de plume	dis close	e lude
on firm	de ceit	de pose	dis creet	em balm
on form	de cide	de prave	dis cuss	em bark
on front	de claim	de press	dis dain	em broil
	de cline	de prive	dis ease	e merge

e mit	ex haust	gre nade	in spire
en act	ex hort	Har poon	in sul
en chant	ex ist	has mane	in tense
en close	ex pand	huz za	in tent
en croach	ex panse	Il lude	in ter
en dear	ex pel	im bibe	in trude
en dorse	ex pend	im brue	in veigh
en dow	ex pense	im merse	in vert
en dure	ex pert	im mure	in vest
en force	ex pire	im pair	in volve
en gage	ex plain	im part	in ure
en gross	ex plode	im peach	Ja pan
en hance	ex ploit	im pede	je june
en large	ex plore	im pel	jo cose
en rage	ex plain	im pend	ju ly
en rich	ex plode	im plant	Main tain
en rol	ex ploit	im plore	mal treat
en sure	ex plore	im ply	ma nure
en tail	ex port	im pose	ma rine
en tice	ex tend	im press	ma ture
en tire	ex tent	im print	mar que
en treat	ex tinct	im pure	mis deed
e quip	ex tol	im pute	mis trust
e rase	ex tort	in case	mo lest
e rect	ex treme	in cense	mo rose
e scape	ex trude	in cite	my self
e vade	ex ult	in clude	O bey
e vent	ex ude	in cur	ob scene
e vince	Fa tigue	in dent	ob scure
ex act	fi nance	in dict	ob struct
ex alt	fo ment	in err	ob trude
ex cel	for bear	in fect	ob tuse
ex cess	fore go	in fer	oc cult
ex cite	for lorn	ln fest	oc cur
ex clude	for swear	in firm	op pose
ex[empt]	ful fil	in form	op press
ex ert	Ga zette	in fuse	or dain
ex hale	gen teel	in spect	out do

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b trude
b tuse
c cult
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pa role
par take
per form
per mit
per plex
per sist
per spire
per tain
per vade
per verse
per vert
pe ruse
po lite
por tend
post pone
pre cede
pre cinct
pre cise
pre clude
pre dict
pre fer
pre mise
pre nge
pre scribe
pre side
pre sume
pre tence
pre text
pre vail
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pro fane
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quo rum
quo ta
Re bound
re build
re buke
re cant
re cede
re ceipt
re cess
re claim
re cline
re clause
re coil
re count
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re lapse
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re lax
re lease
re lent
re lief
re mark
re mind
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re new
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re pair
re past
re peat
re pent
re pent
re pine
re plete
re pose
re press
re prieve
re proach
re prove
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re pute
re quest
re quite
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re side
re sign
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re sound
re source
re spect
re spite
re strain
re suit
re sume
re tail
re tain
re tard
re tire
re tract
re treat
re trench
re trieve
re veal
re venge
re vere
re verse
re vert
re view
re vile
re vise
re vive
re voke
re volt
re volve
re ward
ro bust

ro mance	sub orn	sur vey	un fold
ro tund	sub scribe	sur vive	un kind
sa line	sub side	sus pect	un knit
sa lute	sub sist	sus pend	un known
sa voy	sub vert	sus pense	un lace
se cedo	suc ceed	sus pire	un lade
se clude	suc cess	sus tain	un laid
se crete	suc cinct	sub merge	un latch
se cure	suf fice	Tra duce	un learn
se date	sug gest	trans act	un less
se duce	su perb	trans fer	un like
se lect	su pine	trans fix	un link
se rene	sup plant	trans form	un load
se vere	sup ply	trans fuse	un lock
set tee	sup port	trans late	un loose
sha green	sup pose	trans mit	un do
so ho	sup press	trans mute	un make
sin cere	su preme	trans port	un mask
spin net	sur charge	trans pose	un made
sub due	sur mise	tre pan	un moor
sub join	sur mount	trus tee	un nerve
sub lime	sur pass	Ver bose	un paid
sub mit	sur round	un couth	un seen

TABLE VIII.

Easy Lessons of Two and Three Syllables.

LESSON I.

HEAR now, my child, what great works God did when he made the world. Though he could have made the world all at once, if such had been His will, yet He did not make it all at once. He made all things and man in the space of six days. Thus He shew-ed that he made it not by force, but by his own free will and choice.

On the first day God made the hea-ven and the earth, or that which was to be the world. The earth had not then the form it now hath. There was not the sun, nor the moon, nor the stars. It was a mass or heap, with no form or shape. And it was void, for there were no beasts, nor trees, nor birds, nor any thing in it.

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Nor was there a-ny thing out of which God made the world. He is of such might, He is so great and wise, that He did not need a-ny help. There was no light, it was quite dark. God then said, *Be light made, and light was made.*

Not, my child, that God spoke such words as we may speak them, for God is not as we are. He hath not a bo-dy as we have, so as he can be seen by us. *No man hath seen God at a-ny time nor can see Him.* He is a pure spi-rit, the same as your own soul, a spi-rit which can-not be seen with mor-tal eyes.

Yet God knows and sees all things, and can do all things. And He doth what he pleas-es by His will : His will was and is as His word : hence as soon as he would have a thing be made or done, so soon was it made and done.

Thus it was His will, there should be light, and there was light : and a-like of all o-ther things that were made. And God saw the light that it was good, and He call-ed the light Day, and the dark-ness Night.

Now then, my child, and at all times when you look at, or think on the works of God, raise up your mind and heart to the great and good God : pray to Him, and say, O God ! Thou art great and good, and wise in all Thy works. Bless the Lord, all the works of the Lord. Thou art my God, by Thee I have been made, and by Thee I now live.

I pray Thee, O God, dart forth a ray of the light of Thy grace on my mind and heart, that I may know Thee : then will I a-dore Thee, I will praise Thee, I will love Thee, and I will serve Thee by Day and by Night.

LESSON II.

God makes the World and Man.

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and the earth,
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the sun, nor
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vere no beasts,

On the se-cond day, God made that part of the Hea-ven which we call the Sky and the Air. On the third day, He set-tled the wa-ter in one place, and it was call-ed the Sea, and the dry land He call-ed the Earth : then He made the Herbs, Trees, and Plants, of all sorts, spring out of the earth.

On the fourth day, God said, be there lights to shine,

and to give light by day and by night. And God made two great lights; the Sun, to rule or give light by Day; and the Moon and Stars, to rule or give light by Night.

On the fifth day, God made the Fishes of the Sea, and the Birds of the Air. On the sixth day, He brought forth from the Earth the Beasts, and all that creep on the Earth in its kind.

When God had made all these things, He then made Man, and He gave him rule o-ver the Fish-es of the Sea, the Fowls of the Air, the Beasts, and over the whole Earth.

Though Man was the last of the works which God made, yet he is the first in rank, and the most per-fect of all the things in this world. Now, God form-ed the bo-dy of Man out of the slime of the earth: then He breath-ed in-to it the breath of life.

By this breath of life is meant not only that by which man breathes, and lives, and moves, as the beasts and birds do, but by it al-so is meant that which beasts have not, that is, a spi-rit, the Soul.

This is quite distinct from the bo-dy, and by this Man knows God, who made him: he can think on Him, and love Him; he can al-so think on, judge, and talk of things; and by it he hath a will to do, or not to do, this or that thing, as he may choose or like best.

God did not take nor form this part of man, or his soul, from the earth as he did the bo-dy, but it came from God him-self, and God him-self in-fus-ed it in-to him. It is in this that man is the most per-fect of all the works of God, be-cause by that man is like to God.

Thus God made man like to him-self, that man might in life know Him (his God and his Lord, his be-gin-ning and end) and love Him, and serve Him; and by so do-ing see Him, and live with Him, and en-joy Him, after this life in heaven.

MORAL.

Thus you see, my child, God hath made us much a-bove the beasts. He hath taught us more than the beasts of the earth, and made us wiser than the birds of the air. Now, my child, He who hath been the cause of these and such

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great things for the use of man, must have a great love for him.

Hence, we can-not too much love Him for all the love He shews us. Use then the things of the world as the kind gifts of the good God. When you use them or they give you joy, raise up your mind and heart to praise and thank Him.

Say at least in your mind, and with your heart, How great art Thou, O God! how wise, and how good in all thy works. Bless the Lord, all the works of the Lord; Sun, Moon, and Stars, Beasts of the field, Birds of the air, Fish-es of the sea, bless the Lord. Ye Sons of men, bless the Lord; and thou, my soul, for whom the Lord hath done such great things, bless the Lord.

LESSON III.

God makes Eve. The Sin of A-dam and Eve.
Gen. ii. 3.

God gave the first Man whom he made the name of A-dam, for that he had been made of the slime of the earth. God plac-ed him in the gar-den of pa-ra-dise to work, and to keep it. God then brought to A-dam the Beasts of the earth, and the Fowls of the air, or caus-ed them to come to him, that he might see them; and by that name which he call-ed them, the same is the name of each of them.

God cast A-dam in-to a deep sleep, and whilst he was a-sleep, God took a rib from his side, and made it in-to a Wo-man. He then brought it to A-dam, and when A-dam saw her, he said, this is bone of my bone, and flesh of my flesh, she shall be call-ed Wo-man, for that she is taken out of Man. And she was al-so call-ed Eve, that is, the mo-ther of all men and wo-men that were thence to be born, and to live.

There was in the midst of the gar-den a tree. God bid A-dam and Eve not to eat, nor to touch the fruit of it. He told them if they did eat it, they should die. But Eve, be-ing tempt-ed by the de-vil, in the form of a ser-pent, took of the fruit, and did eat; she then gave it to A-dam, and he eat of it. As soon as they had eat-en it, God call-ed to A-dam, and said, Where art thou?

But when A-dam heard the voice of God, he fear-ed and hid him-self, as did al-so his wife, from the face of the Lord God. And they hid them-selves also through shame, be-cause they were nak-ed. And God said to A-dam, Who hath told thee that thou wast nak-ed, but that thou didst eat of the tree of which I bid thee not to eat.

Then God said to him, For that thou hast heard the voice of thy wife, and didst eat the fruit of the Tree—curs-ed is the Earth in thy work: with much toil shalt thou eat thereof all the days of thy life, till thou re-turn to the earth of which I took thee: for dust thou art, and in-to dust thou shalt re-turn.

A-dam and Eve, by thus not o-bey-ing God, sin-ned, and by their sin they lost the grace and fa-vour of God. God then drove them out of the gar-den of pa-ra-dise in which he had plac-ed them; and he doom-ed them to die.

We are all born in-to this life with the guilt of their sin: this is called o-ri-gin-al sin, be-cause as we de-scend and de-rive our life from them, so do we al-so de-rive the guilt of their sin. We feel the sad ef-fects of their sin, by the strong bent we find in us to sin, or to do wrong; and in the heat and cold, hun-ger and thirst, pains and toil, we suf-fer, and in death, through which we must all pass to the next life.

MORAL.

Oh! sad the fall of our first pa-rents by sin! Thence learn, my child, how sad a thing it will be to you not to o-bey God, though in things that may seem light; take care that you do not sin by your own free will and choice, and dread the least sin. Flee those that would tempt or lead you to do e-vil.

LESSON IV.

Cain, A-bel, Seth. The World drown-ed. No-e.
Gen. iv. 7.

A-DAM and Eve had two sons; their names were Cain and A-bel. Cain till-ed the earth, A-bel took care of sheep in the fields. A-bel was good, and from his heart he serv-ed God: he of-fer-ed the best he had of his flock to God, and God was well pleas-ed with him. Cain was bad, and he did not of-fer the best of what he had to God, and God was not pleas-ed with him.

Cain hat-ed A-bel be-cause God look-ed down kind-ly on him, and on what he offer-ed. One day, when they both were in the fields, Cain rose up a-against A-bel, and through en-vy kill-ed him. They who were born of Cain were bad like him-self.

Af-ter the death of A-bel, A-dam and Eve had a third son, his name was Seth. He was good; like A-bel, he knew, lov-ed and serv-ed God. His race, or they who were born of him, were al-so at first good; but af-ter a while they mixed with such as were bad of the race of Cain, and then they were bad like un-to them.

Thence in a short time al-most the whole race of men and wo-men were bad. God was an-gry at them, and he meant to put an end to them. Yet there was one good man whose name was No-e; God was pleas-ed with him.

God then made it known to No-e, that he would drown the whole earth and all that was on it; but that he would save him and his wife and children, with a few of each kind of beasts and birds, in an Ark which God bid him build. The ark was a kind of a trunk, or ship, made of wood. It was daub-ed in-side and out-side with pitch.

When the time was come that God would drown the earth, He made No-e go in-to the ark, and with him his wife, their three sons, and their wives: and two or more of each sort of beasts and birds. As soon as they were in the ark, the door of it was shut.

It then rain-ed for for-ty days and for-ty nights; and all men, and wo-men, and chil-dren, and beasts, and birds, were drown-ed, ex-cept No-e and those with him in the ark. On-ly these eight per-sons of all man-kind were sav-ed. This is call-ed the De-luge.

MORAL.

By this you may judge, my child, how much God must hate sin, and them that com-mit it; at the same time how much He loves, and how great care He takes of them that are good. Be then, my child, good; love, fear, and serve God, and God will love and bless you, and take care that no harm come to you, whilst they that are bad feel the weight of his wrath.

Keep your-self far off from bad boys and girls, and join

No-e.

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such as are good, for with the good you will be good, but with the bad you will be bad, as it was with those of the race of good Seth; they were at first good as he was good; but as soon as they mix-ed with them that were bad, they were bad like un-to them.

LESSON V.

No-e goes out of the Ark. His three Sons.

WHILE No-e, and his wife, their three sons, and their wives were in the ark, the wa-ters rose so high that all the hills were co-ver-ed, and all flesh di-ed that mov-ed on the earth, both of fowl, and of beast, and of that which creep-ed on the ground. And when they had been in the ark for the space of a year, the wa-ters be-gan to de-crease, till the earth was dry.

Then God spoke to No-e, and said, Go forth out of the ark, thou and thy wife, and thy chil-dren. And No-e went forth out of the ark, and all that were with him. God bless-ed No-e and his sons, and pro-mis-ed them he would ne-ver more drown the earth; and he set the rain-bow as a sign there-of.

He gave in-to their hands, that is, he set them o-ver all the beasts of the earth, and all the fowls of the air, and all the fish-es of the sea; and he said, they shall be meat for you, e-ven as the green herbs have I giv-en you all things, and while the earth re-mains, seed time, and har-vest, and cold, and heat, and sum-mer, and win-ter, and day and night, shall not cease.

The three sons of No-e were Seth, Cham, and Ja-pheth: Seth and Ja-pheth were good, and had a great re-spect for their fa-ther; God there-fore bless-ed them. Cham was bad, and by a bad deed drew up-on him-self the curse pro-phe-si-ed of God.

After the flood, when the land was dry, No-e till-ed it, and he plant-ed the vine tree. Of the fruit of that tree he made wine. When he drank of it, for he then did not know the strength of it, he fell a-sleep. Whilst he was a-sleep, he lay ex-pos-ed in a man-ner un-fit to be seen.

When Cham saw his fa-ther na-ked, he look-ed on him, and made a jest of him. He then told his bro-thers what he had seen. They blam-ed him for this deed and dis-re-

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When No-e a-woke from sleep and knew what had pass-ed, he blam-ed and chid Cham, and laid a curse on Cha-na-an, the son of Cham. But he bless-ed Seth and Ja-pheth.

MORAL.

Learn here a-gain, my child, how sad a thing it is to sin and of-fend God. Dread the curse of God. Love and re-vere them, of whom, next to God, you hold your life, and all that you have.

Do not, like many chil-dren, rail at them, nor make a jest of them in their old age. The curse of God falls on such chil-dren for their bad deeds. But he will bless those that love, o-bey, and re-spect their pa-rents.

LESSON VI.

The vain Schemes of the Chil-dren of No-e. Gen. xi.

NO-E liv-ed af-ter the flood three hun-dred years ; he saw the off-spring of his three sons that were with him in the ark grow to a great num-ber. The earth was then of one tongue, that is, all spoke one and the same language. These, when they went from the east, found a plain, and dwelt in it.

Then they said each to his neigh-bour, Come, let us make brick, and bake them with the fire ; and let us build a town, and a tow-er, the top of which may reach as high as Hea-ven ; and let us make our name great be-fore we dis-perse in-to all lands.

But God, who laughs at the at-tempts of men, when they think to op-pose his will, soon shew-ed them how vain and void of force they were in their scheme. He knew they would not cease to work while they all spoke one and the same tongue. He then so con-fus-ed their speech, that they no long-er knew the one what an-o-ther said or call-ed for.

They were then forced to de-sist from their work. And that tow-er was called, and is known by the name of Ba-bel, that is, of con-fu-sion ; be-cause there the tongue or speech of the whole earth was con-fus-ed and of one it was chang-ed in-to ma-n-y. Thence the Lord dis-pers-ed them up-on the face of all the coun-tries.

MORAL.

By this act and deed you may see, my child, how vain it is to strive a-against God : He is great, and of such might, that no man can op-pose what he will, or will not have done.

By the flood, and the change of speech, and by dis-pers-ing man-kind through out the whole earth, he shew-ed that he is Lord of all, and that he can do what he plea-seth, also that he is wise and good, and does all for the good of man.

What love and praise then do we not owe him ! Be-ware then not to op-pose his will, but seek and pray to know it, and when you know it, beg him to grant you his grace to com-ply with it.

And in all things that be-fall you, say, from your heart, O Lord, great and good, and wise and just ! thy will be done. This done by the will and the hand of God, so be it, and may he be prais-ed.

LESSON VII.

A.bra-ham. Gen. xxv.

In a short time after the de-luge, men lost all thought and fear of God. They even did not own Him, who had by such great works made him-self known to them to be God : but they set up for gods the ver-y works of God. Such were the sun, fire, moon and stars : to these they pray-ed ; and they fell down be-fore stocks and stones, which were the works of their own hands.

These they called and held for gods. Their whole mind and thought, and care ; was for this life and the

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body ; like un-to brutes, they were led and ruled by their sen-ses. Hence they did not mind their souls, nor the things of God, nor of the next life.

Such, my child, was the state of man-kind at that time ; they liv-ed more like the brutes, that know not God, than like men, whom God hath made to know and to love him in this life, and af-ter this life to be hap-py with him in hea-ven. In the like sad state would most men have been at this day, had not the good God by his grace pre-vent-ed it.

God then, to call men from their e-vil ways, and to keep them firm in the love and fear of Him, called forth a man who was good and just. His name was A-bra-ham. God pro-mis-ed him, if he would o-bey him, that he would be a God to him, that is, He would bless him, and raise up a peo-ple from him, who should be his own peo-ple.

He would take care of them, and pre-serve in them, and by them, the knowledge, love, and fear of Him, who was the only one and true God. A-bra-ham, be-liev-ed, and he did what-e-ver God bid him do. God al-so pro-mis-ed A-bra-ham, that of his seed, or race, He should be born who should save the world.

MORAL.

Be-ware, my child, not so to mind the things of this world and life, as to bend to them your whole or chief care. If you do, you will lose the grace of God, and soon give in-to the way of vice : and when you have lost the love and fear of God, then will your life be more the life of a brute than a man. See in A-bra-ham what love and care God hath of those who love and serve him.

Hence, though you may chance to live with them that live as if they knew not God, nor love, nor fear Him, do you a-bide firm in your faith of Him, and in a good life. De-part not by sin from God, and then he will be to you a God ; He will bless you in this life, and in the next life He will make you hap-py with Him for-e-ver.

LESSON VIII.

The Faith and Obedience of A-bra-ham, I-sa-ac, E-sau, and Ja-cob.

God made choice of A-bra-ham be-fore all men of his time, that by him He, the true God, might still be known and serv-ed, though most men had lost all sense of him. A-bra-ham had a son whom he much lov-ed. His name was I-sa-ac. When I-sa-ac was grown up in years, God, to try the faith of A-bra-ham, or his be-lief of what he had pro-mis-ed him, viz, that He who was to save the world should be born of his seed, God cali-ed to him, A-bra-ham, A-bra-ham; to to whom A-bra-ham said, Here I am.

God then bjd him to put to death his son I-sa-ac, whom he lov-ed; for God, my child, is the Lord of man, and of his life. A-bra-ham would have done it as soon as God bade him, but just as he was on the point of slay-ing his son I-sa-ac, an an-gel, or good spi-rit, sent on the part of God, stop-ped his hand, and thus the life of his son was spar-ed.

I-sa-ac, like his fa-ther, was a good man; he had two sons; their names were E-sau and Ja-cob, and they were twins, that is, both born at one and the same birth; E-sau was first born, but at the time Ja-cob came forth of the womb, he held in his hand the plant, or the sole of E-sau's foot.

By this was meant, what af-ter-wards came to pass, when E-sau sold his birth-right for a mess of broth, it was thus Ja-cob sup-plant-ed, or, as it were, trip-ped up the heel of his bro-ther E-sau, and got from him his birth-right. Ja-cob was a good man, and when his fa-ther was on his death-bed he bless-ed him. But E-sau turn-ed out bad.

Ja-cob had twelve sons. They are known by the names of the twelve Pa-tri-archs, or chiefs of twelve tribes. And God gave to Ja-cob the name of Is-ra-el, whence his race, or they that sprang from him, were call-ed Is-ra-el-ites.

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MORAL.

Great and firm, you see, my child, was the faith and trust of A-bra-ham in God; and prompt was his o-be-dience when he would have slain his son I-sa-ac. God wants not our goods, nor any thing we can give, for all is his, and all comes from him.

What he most seeks, is our prompt will and heart to do his will, as soon as he makes it known to us: and he looks up-on that as done, which we would have done, if such had been his will.

Hence A-bra-ham is styl-ed the Fa-ther of the Faith-ful, or of them that be-lieve in God. That you may be a true child of God, by faith be-lieve in Him, by hope trust in Him, and through love o-bey Him, then will he bless you.

From E-sau learn, my child, how sad a thing it is to be too fond of, and to set our heart to much on, the things of this world; such fond-ness blinds us, so that we no long-er know our-selves, nor that which tends to our real good: we know not what we love, nor what we lose.

That which we long for, and seek to have, is of-ten of no more va-lue than a mess of broth, if com-par-ed to the good things of the next life, that will have no end, which yet we lose with so much ease.

Observe.—When, my child, you read that God or the Lord, call-ed to A-dam, or spoke to A-bra-ham, or to Mo-ses, or that they heard his voice, or saw him, you are not to think that God did call, or speak, or was heard, or seen, in the same way as we speak, call, &c.

No, not so; but as God can do what he pleas-eth, and use such means as he may choose to make known his will, or things to us, he by some voice or sound brought to their ears and mind what he would have them to know, hear or do.

And if they saw a-ny thing which they thought to be God, it was not God whom they saw, for no man hath seen, or can see Him, but it was some-thing in the shape of man which they saw; and by these means God re-veal-ed to their minds, and re-pre-sent-ed to them, things as ful-ly and clear-ly, as if they real-ly saw Him, or heard His voice.

LESSON IX.

Jo-seph and his Bro-thers. Gen. xxxvii.

Of the twelve sons of Ja-cob, Jo-seph was dear-er to him than a-ny one of the rest. His bro-thers were grieved at it, and they hat-ed him. One day their fa-ther sent him to them, when they were in the fields with their flocks, to see if all things were well with them.

When he came to them, they said, Let us kill him. But one of them, by name Reuben, said, Do not take his life from him, nor shed his blood, but cast him in-to this pit. They then strip-ped him of his coat, and cast him in-to the pit or well that was dry.

And when some mer-chants pass-ed by that way, his bro-thers drew him out of the well, and they sold him to them. They brought him in-to E-gypt, and there they sold him to a Prince, to be his slave.

Jo-seph was a man that in all things did so well, that his mas-ter made him dwell in the house, and he was in great fa-vour with him ; so far, that he was charg-ed with the care of all things, and he rul-ed in the house.

When he had been there a-while, his mas-ter's wife wish-ed and press-ed him to do a great crime ; but Jo-seph was good, and fear-ed God, and he would by no means con-sent to do it. How can I com-mit a wick-ed thing, said he, and sin a-gainst my God ? No. He then rush-ed from her.

She then charg-ed him false-ly with the crime, and he was cast in-to pri-son. When he had been there two years, the King sent for him to ex-plain him his dreams. Jo-seph ex-plain-ed them.

Then the king took his ring from his own hand, and gave it in-to the hand of Jo-seph ; he cloth-ed him with a silk robe, and put a chain of gold a-bout his neck ; he made all bow their knee to him, and told them he was to rule the whole land of E-gypt.

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Not long af-ter, there was a dearth, or a great want of corn. And Jo-seph had the care of all the corn. Ja-cob, the fa-ther of Jo-seph, then sent his bro-thers to buy corn of him.

At first they did not know Jo-seph ; and though he knew them, yet he feign-ed as if he did not know them, and he dealt with them as if they were spies. This he did to bring them by de-grees to a sense of their fault, when through en-vy they sold him ; yet did Jo-seph love them.

He soon made him-self known to them : he wept through joy, kiss-ed them, and for-gave them. He then sent for his old fa-ther, who came to him. Jo-seph took care of him, and his bro-thers. They liv-ed in those parts ; and when Ja-cob was dead, Jo-seph bu-ri-ed him in the place where he had de-sir-ed to be bu-ri-ed.

MORAL.

Thus you see, my child, that God doth not for-get nor for-sake them that fear and love Him. Though he some-times seems not to be mind-ful of them in their dis-tress, yet in due time he comes to their aid and com-fort, and he makes all that be-falls them to turn to their good.

Be chaste, my child, like Jo-seph ; do not stain your soul and life by an un-clean act, or thought, or look. Keep a guard upon your eyes and heart, and flee those per-sons who would lead you to sin ; ra-ther die than of-fend God. Like Jo-seph, for-get and for-give the wrongs done to you by an-o-ther. Re-vere your pa-rents, take care of them, and help them all you can in their old age, and in time of want, and at all times.

LESSON X.

Moses. Exodus ii.

MO-SES was an-o-ther great and good man. Soon af-ter he was born, his mo-ther hid him so, the space of three months. This she did to save him from be-ing put to death with o-ther chil-dren whom the King had or-der-ed to be kil-led ; when she could no long-

er keep him hid, she made a bas-ket of bul-rush-es, and daub-ed it with pitch. She then laid him in it, and set the bas-ket near the wa-ter side.

When the King's daugh-ter came down to wash her-self, she es-pi-ed the bas-ket, and the child in it. She took him out of it, and gave him to his own mother, though she was not known to be such, and she said to her, Take this child and nurse him for me. When he was grown up, the King's daugh-ter a-dopt-ed him for her son, and she gave him the name of Mo-ses, say-ing, be-cause from wa-ter did I take him: and she brought him up.

MORAL.

All this, my child, did not come to pass by chance ; no ! such was the will of God, and his hand or pow-er brought all that a-bout. Thus God, by ways and means that seem strange to men, rules all things, and brings them to pass as he pleas-eth, to the glo-ry of his name and to our good. Thus you must think, and judge of all the e-vents in life.

LESSON XI.

The Plagues of E-gypt. Ex. iii. vii. viii. ix.

God made use of Mo-ses to free his peo-ple from the sla-ve-ry un-der which Pha-ra-oh the King of E-gypt held them. The peo-ple of God were they who were born of A-bra-ham, I-sa-ac, and Ja-cob, and were call-ed Is-ra-el-ites. God shew-ed him-self to Mo-ses, or the glo-ry of God ap-pear-ed to him in a flame of fire, out of the midst of a bush : the bush burn-ed yet did not waste.

And God from the midst of the bush call-ed to him, Mo ses ! Mo-ses !— Mo-ses then said, here I am ; and he went to see the bush ; but God said to him, do not come near ; loose off thy shoes from thy feet, for the place on which thou dost stand is ho ly ground.

Then God said ; I am the God of thy fa-ther, the God of A-bra-ham, the God of I-sa-ac, and the God of Ja-cob. Mo-ses then hid his face ; for he durst not look at God.

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Then God said to him : the cry of the chil-dren of Is-ra-el is come up to me ; come and I will send thee un-to Pha-ro-ah, that thou may-est bring forth my peo-ple. I will be with thee, and I will stretch out my hand, and I will smite E-gypt with my won-ders.

These won-ders God did by Mo-ses to make the King sub-mit to his will, and let his peo-ple go thence. They are call-ed the Plagues of E-gypt. Mo-ses struck, with a rod that he held in his hand, the wa-ter in the ri-ver, and in-stant-ly it was chang-ed in-to blood. A

He made frogs come and leap a-bout in all parts, even in their hou-ses. He brought a-mong them flies and guats that bit them sore ly. He brought a plague on the cat-tle, sores on men, a storm of hail, a thick dark-ness that last-ed three days.

Last of all, God sent an an-gel who kill-ed all the first born of the E-gyp-tians, from the son of the King, to the son of the mean-est slave. This last plague so fright-ed the King, that in the same hour he pres-sed the Is-ra-el-ites to go forth and leave the coun-try ; and they drove them out of the land of E-gypt, and they load-ed them with rich-es.

MORAL.

Thus you see, my child, God can do, and doth what he pleas-eth, and no one can with-stand him. See a-gain, how dread-ful it is to har-den our hearts, and to shut our ears to the call and grace of God.

For, though God be good, yet he is just, and strong to strike, to pun-ish us when we pro-voke Him by our ob-sti-na-cy in sin-ning a-gainst Him. Love God, fear God, and do His will, that he may bless you.

LESSON XII.

The Is-ra-el-ites pass dry shod through the Red Sea.

Exodus xiv.

No soon-er were the Is-ra-el-ites gone, than Pha-ro-ah was vex-ed that he had let them de-part. He then with his ar-my set out af-ter them to stop them. He came up to them on the banks of the Red Sea ; and they then gave them-selves up for lost.

But Mo-es stretch-ed out his hand o-ver the sea, and in-stan-tly God made the sea o-pen, and the wa-ter re-tir-ed to each side, and stood like a wall on the right and the left, leav-ing a large and dry space in the midst, through which the Is-ra-el-ites pass-ed dry shod.

The E-gyp-tians would fain have fol-low-ed them; but Mo-ses a-gain stretch ed out his hand, and God made the sea join its wa-ters, in which they all were drown-ed with Pha-ro-ah their king: and they saw the E-gyp-tians dead on the shore.

Then Mo-ses and the Is-ra-el-ites, sang a song to the Lord, and said: Let us sing to the Lord—my strength, and my praise is the Lord—this is my God—He hath drown-ed Pha-ro-ah and his ar-my in the Red Sea. Who is like to Thee, O God!

MORAL.

Thus, my child, God took care of his peo-ple, and sav-ed them. He shew-ed that he was Lord of all. So will he have care of you, if you love and serve him.

Put then your whole trust in him, call up-on him, pray to him, and he will save you from harm. And when he thus shows him-self kind and care-ful of you, do you praise and thank him from your heart.

LESSON XIII.

The Jour-ney through the De-sert. The Ten Com-mand-ments. Ex. xvi. xix xx.

When the Is-ra-el-ites had pass-ed the Red Sea, God led them through a vast de-sert, or a wild and waste part of land in which no one dwelt. This he did to try if they would be faith-ful to Him, and to let them see that they could not live with out his care and kind-ness.

A cloud led them the way by day, and it screen-ed them from the heat of the sun. At night it was chang-ed in-to a pil-lar of fire that serv-ed to light them. For their food, God gave them Man-na. It was a kind of dew that fell from the hea-vens, and it was so thick that they made bread of it.

When they were in want of drink, Mo-ses struck with his rod a rock, out of which in-stan-tly there gush-ed forth wa-ter. Their clothes were not worn out, though their jour-ney last-ed for-ty years.

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Such care did God take of them; yet they were ungrate-ful to Him: they long-ed to be a-gain in E gypt, and they were for kill-ing Mo-ses.

In the third month af-ter they left E-gypt, they came to Mount Si-na-i. There God made them halt a-while, that he might give them his law. When the day was come, on which they were to re-ceive it, they be-held the top of the moun-tain all on fire.

Then a thick cloud co-ver-ed it, and out of it broke forth dread-ful thun-der and light-ning. They heard a sound of trum-pets, and a great noise, but they saw no one. Then a loud and dread-ful voice broke forth out of the cloud, and spoke these words:

I am the Lord thy God, who brought thee out of the land of E-gypt, and out of the house of bond-age. Thou shalt not have strange Gods be-fore me. Thou shalt not make to thy-self a gra-ven thing, nor the like-ness of a-ny thing that is in hea-ven a-bove, or in the earth be-neath, or in the wa-ters un-der the earth. Thou shalt not a-dore nor serve them.

I am the Lord thy God, strong and jea-lous, vi-sit-ing the sins of the fa-thers up-on their chil-dren, to the third and fourth ge-ne-ra-tion of them that hate me: and shew-ing mer-cy to thou-sands of those that love me, and keep my com-mand-ments.

Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guilt-less that shall take the name of the Lord his God in vain.

Re mem-ber that thou keep ho-ly the sab-bath day. Six days shalt thou work, and shalt do all thy works. But on the se-venth day is the sab bath of the Lord thy God; thou shalt do no work on it, thou, nor thy son, nor thy daugh-ter, nor thy man ser-vant, nor thy wo-man-ser-vant, nor thy beast, nor thy stran-ger that is with in thy gates.

For in six days the Lord made hea-ven and earth, and the sea, and all things that are in them, and rest-ed on the se-venth; there-fore the Lord bless-ed the sab-bath day and sanc-ti-fied it.

Ho-nour thy fa-ther and thy mo-ther that thou may est live long up-on the earth which the Lord thy God will give

thee. Thou shalt not murder. Thou shalt not commit adultery. Thou shalt not steal.

Thou shalt not speak against thy neighbour false testimony. Thou shalt not covet thy neighbour's house : neither shalt thou desire his wife, nor servant, nor handmaid, nor ox, nor ass, nor any thing that is his.

These are the ten commandments which God published to his people ; and he gave them written on two tables of stone to Moses, who was at that time on the mount in the clouds.

Though by the thunder and lightning God would move them and us to a careful keeping of them, yet his will is rather that we grave them in our hearts, and keep them not so much through our fear as through our love of Him.

Keep them, my child, all the days of your life, and you will please God, and He will bless you here, and after this life you will see Him in all his glory, and enjoy Him forever.

LESSON XIV.

David and Goliath. 1 Kings, xvii.

The people of God had for a long time been ruled by Judges. At length they desired to have Kings. Their first king was Saul. In his reign they fought many battles. And in his time there came forth from the camp of the Philistines, who were enemies of the Israelites, a man whose name was Goliath.

He was six cubits, that is, three yards, or nine feet, and a span high. He had on his head a helmet of brass, and he was armed with a coat of mail of very great weight ; he had greaves of brass on his legs ; and a staff in his hand which was like a large beam.

This huge man stood day after day, and cried to the Israelites, Choose out a man of you, and let him come down to me. If he be able to fight with me, and to kill me, then will we be your servants ; but if I kill him, then shall ye be our servants, and serve us.

Now there was a man whose name was Jesse, and he had eight sons : the youngest of them was called David : he used to tend his father's sheep. One morning he rose up early and went to the camp. At the same time came Goliath.

When the men of Is-ra-el saw the man, they were a-fraid, and fled from him. And they said to Da-vid, Have you seen this man that is come to de-fy us? Da-vid said to them that stood by him, What shall be done to the man that shall kill Go-li-ah?

And they said to him, To the man that kill-eth Go-li-ah, the king will give great rich-es and his daugh-ter; and he will make his fa-ther's house free.

Da-vid then went to Saul, and said to him, Let no man's heart fail be-cause of Go-li-ah; thy ser-vant will go and fight with him. Saul said to Da-vid, thou art not a-ble to fight with him, for thou art but a strip-ling, but he is a man train-ed to war from his youth.

Da-vid said to Saul, I kept my fa-ther's sheep, and there came a li on and a bear, that took a lamb out of the flock; and I went out and I smote them. I slew both the li-on and the bear; and this man shall be as one of them.

Da-vid al-so said, The Lord who sav-ed me out of the paw of the li-on, and out of the paw of the bear, He will save me out of the hand of this man. And Saul said to Da-vid, Go, and the Lord be with thee.

Then Saul cloth-ed Da-vid with a coat of mail, and put a hel-met of brass up-on his head. When Da-vid was thus cloth-ed, and gird-ed with a sword, he tri-ed if he could go thus arm-ed; but he said to Saul, I can-not go so, and he put them off.

He then took his staff, and he chose five most bright stones out of the brook, and he cast them in-to his scrip. Then he took a sling in his hand, and went forth a-gainst Go-li-ah.

When Go-li-ah saw Da-vid, he said to him, Am I a dog, that thou com-est to me with a staff? Come to me, and I will give thy flesh to the fowls of the air, and to the beasts of the earth.

Then Da-vid said to him, Thou com-est to me with a spear, and a sword, and a shield; but I come to thee in the name of the Lord of Hosts. The Lord of the bands of Is-ra-el, whom thou hast this day de-fi-ed, He, the Lord, shall give thee in-to my hands, and I shall strike thee, and take a-way thy head from thee.

And I shall give the car-cas-es of the camp of the Phi-lis-tines to the fowls of the air, and to the beasts of the

earth, that all the earth may know that there is a God in Is-ra-el. And all here shall know that not in the sword, nor in the spear, doth the Lord save, for it is His bat-tle, and he will give thee in-to our hands.

Then Go-li-ah rose up, and came a-against Da-vid. Da-vid then put his hand in-to his scrip, and took one stone, and cast it with a sling, and struck Go-li-ah on the forehead, who fell on his face up-on the ground. And where-as Da-vid had no sword, he ran and stood up-on Go-li-ah, and he took his sword, and with it slew him and cut off his head.

Da-vid then took Go-li-ah's head, and he brought it in-to Je-ru-sa-lem. Then Ab-ner, the prince of the ar-my, took Da-vid and he brought him to Saul, hav-ing in his hand the head of Go-li-ah. Saul took Da-vid that day, and would let him go no more home to his fa-ther's house. And Da-vid went out whi-ther so-e-ver Saul sent him : and he be-hav-ed wise-ly ; and Saul plac-ed him o-ver the men of war, and he was ac-cept-ed in the eyes of the peo-ple.

MORAL.

Thus a-gain you see, my child, that God doth what he pleas-eth. The weak he makes strong, and the strong he ren-ders weak. Da-vid fights, and acts in the name, and by the strength of God, and not in his own.

If we trust in God, and not in our own strength, he will be for us, and help us ; and if he be for us, and with us, who, or what, can hurt us ? What have we to fear ?

But, as with-out him we are no-thing, so with-out him we can do no-thing. He hates the proud and ar-ro-gant, but he looks down on the hum-ble, and to them he gives his grace, by which they do great things.

LESSON XV.

Da-vid made King. 2 Kings ii.

AFTER the death of Saul, Da-vid was cho-sen King. He was a great man, as you have seen ; and he was al-so a good man. He in-deed sin-ned a-against God

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by two great crimes of murder and adul-tery ; but he re-pent-ed of them, sued to God to par-don him, and God did par-don him. He then lov-ed, fear-ed, and serv-ed God all the days of his life, with his whole heart. Da-vid was also a man of bright parts, and well skill-ed in mu-sic and po-e-sy. He com-pos-ed a great num-ber of can-ti-cles, or songs, in praise of God. These are the Psalms that are sung to this day in the Church.

God made known to him, that He who was to save the world should be born of his race, and that he should be a king, and reign not on-ly o-ver the house of Is-ra-el, but o-ver all the na-tions of the Earth ; and that of his King-dom there should be no end ; that He (the Sa-vi-our of the World) should be the Son of God, and God him-self. All this was re-veal-ed by God to Da-vid.

The Is-ra-el-ites nam-ed the Re-deem-er whom they ex-pect-ed, as the Jews do to this day, the Mes-si-ah, or the Christ. By this name is meant a-noint-ed, be-cause it was u-su-al to a-noint with oil those who were made Kings, Priests, and Pro-phets ; and Christ was a King, a Priest, and a Pro-phet. They like-wise call-ed him the Son of Da-vid.

MORAL.

Thus, my child, those who seem, in the eyes of men, to be mean, poor, and low, and of no ac-count, are made use of by God to bring a-bout the great ends of his love, good-ness, and mer-cy, to sin-ful man.

The foolish things of the world hath God cho-sen to con-found the wise ; and the weak things of the world that he may con-found the strong ; and the base things of the world hath God cho-sen, and things that are not, that He might bring to nought things that are, that no flesh should glo-ry in His sight.

If at any time, my child, you of-fend God by sin, de-lay not to re-turn to Him : be sor-ry, crave his mer-cy, and beg his par-don, and re-solve not to sin a-gain,

LESSON XVI.

The In-car-na-tion and Birth of Je-sus.

You have read, my child, that our first pa-rents, A-dam and Eve, lost, by their sin, the grace and fa-vour of God, and were dri-ven out of Pa-ra-dise. They more-o-ver were not af-ter this life to have been happy with God in hea-ven ; and, as we all sin-ned in them, we were to have been in the like sad state, had not God shew-ed mer-cy to them and to us.

He there-fore took pi-ty on man-kind, and sent his Son to re-deem us from sin, and to save us from hell. This Son was He whom God had pro-mis-ed to A-dam, A-bra-ham, Ja-cob, and Da-vid : but He did not come till four thou-sand years af-ter the fall of A-dam and Eve.

Now His birth was af-ter this man-ner : When the time ap-point-ed by God was come, God sent from hea-ven an an-gel, whose name was Ga-bri-el, to a young vir-gin, whose name was Ma-ry. She was of the race of Da-vid. The an-gel in-form-ed her from God that she should bring forth, and be the mo-ther of the Mes-si-ah, Christ, or Re-deem-er.

Thou shalt have a Son, said the an-gel to Ma-ry, and thou shalt call his name Je-sus. He shall be great, and shall be call-ed the Son of the Most High. She gave her con-sent, and in-stan-t-ly she con-ceiv-ed in her womb, Christ. He that was God took flesh, and our na-ture, and be-came like to us, though not with sin and ig-no rance. And he was born of her in Beth-le-hem, a small town, where Da-vid had his birth.

His mo-ther, the bless-ed Vir-gin Ma-ry, and his fos-ter or re-put-ed fa-ther, Saint Jo-seph, at that time were on their jour-ney, and as there was no room for them in the inns, they were con-strain-ed to lodge in a sta-ble. In that poor place she brought forth in-to the world her son, Christ, who was to save the world. She wrap-ped him up in swad-dling clothes, and laid Him in a man-ger.

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And there were in the same country shepherds watching, and keeping the night watches over their flocks. And, behold, an angel of the Lord stood by them, and the brightness of God shone round about them, and they feared with great fear.

And the angel said to them, Fear not, for behold I bring you good tidings of great joy that shall be to all the people; for this day is born to you a Saviour, who is Christ, the Lord, in the city of David: and this shall be a sign to you; you shall find the infant wrapped in swaddling clothes, and laid in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory be to God in the highest and on earth peace to men of good will. And it came to pass after the angel departed from them into heaven, the shepherds said one to another, Let us go over to Beth-le-hem, and let us see this word that is come to pass, which the Lord hath shewed us.

And they came with haste, and they found Mary and Joseph and the infant lying in the manger; and seeing, they understood of the word that had been spoken to them concerning this child. And the shepherds returned, glorifying and praising God, for all the things they had heard and seen, as it was told unto them.

MORAL.

This, my child, is the great work of God, out of his pure love to us. The Word was made flesh, the Son of God became man, and he dwelt among us. Adore and praise him, and give him thanks. In his birth he is poor and as the out-cast of men. If then you be poor, repine not at your state, since Christ was poor for your sake.

LESSON XVII.

Of Christ after his Birth.

On the eighth day after Christ was born, he was called JE-SUS, or Sa-vi-our. At this name we bow our

heads, to give him a mark of our re-spect, as our Lord ; and of our love and thanks, as our Re-deem-er. *At the name of JE-SUS let e-ve-ry knee bow.* Short-ly af-ter, three kings, or wise men came out of the east to a-dore Him.

They were guid ed on their way by a bright star, un-til it came and stood o-ver where the child Je-sus was. And en-ter-ing in-to the house, they found the child with Ma-ry his mo-ther ; and fall-ing down they a-dor-ed him ; and o-pen-ing their trea-sures, they of-fer-ed Him gifts—gold, frank-in-cense and myrrh.

Up-on this, King He-rod, through jea-lou-sy, would have put him to death ; and to that end he gave or-ders that all the male chil-dren, in and a-bout Beth-le-hem, of the age of two years, should be slain ; and they were kill-ed. These are call-ed the Holy In-no-cents.

But Christ was sav-ed ; for an an-gel of the Lord ap-pear-ed to Jo-seph, while a-sleep, and said, A-rise, and take the child and his mo-ther, and flee in-to E-gypt, and there be un-til I shall tell thee ; for it will come to pass that He-rod will seek the child to de-stroy him. And they did not re-tur-n to the land of Is-ra-el till af-ter the death of He-rod.

At the age of twelve years, Je-sus went with his pa-rents to Je-ru-sa-lem, for the feast of the pass-o-ver ; there they lost him ; and on the third day they found him in the Tem-ple, seat-ed a-midst the doc-tors, hear-ing them, and ask-ing them ques-tions. He then re-tur-n-ed with them to Na-za-reth, and liv-ed sub-ject to them ; and he ad-vanc-ed in wis-dom, and in age, and in grace, be-fore God and man.

MORAL.

Af-ter the ex-am-ple of Je-sus, you must en-dea-vour, as you ad-vance in age, al-so to ad-vance in vir-tue and pi-e ty. To that end, be di-li-gent at school ; there hear your teach-ers, be sub-ject to them, and to your pa-rents ; and let no day pass with-out pray-ing to God ; beg of Him to give you His grace to know Him more and more ; to love Him more and more, and to serve Him more and more faith-ful-ly.

LESSON XVII.

The Mi-ra-cles of Je-sus Christ.

AF-TER Je-sus re-tur-n-ed to Na-za-reth with his pa-

rents, we read lit-tle more of him ; but he liv-ed un-known to the age of thir-ty years. At that age he was bap-tiz-ed by Saint John, who is there-fore call-ed the Bap-tist. He then went in-to a de-sert, and there he fast-ed for-ty days.

After that he came forth, and he chose tw-elve poor men ; these are call-ed the A-pos-tles ; that is to say, en-voys, or per-sons sent, be-cause he sent them to preach and teach the Gos-pel. Je-sus, in the course of three years, wrought a great ma-ny mi-ra-cles : that is, he did those things which no man can do.

But, as he was God as well as man, he could do all, what-e-ver he pleas-ed ; he cur-ed all sorts of dis-eas-es ; the fe-ver, the flux of blood, the drop-sy, the pal-sy, the le-pro sy, of-ten by a word, and when he was not near the sick per-son.

He gave sight to the blind ; he made the dumb speak, the deaf hear, the lame walk ; he brought to life those who were dead ; a-mong these we read in par-ti-cu-lar of a young girl who was just dead ; a young man whom his mo-ther was con-vey-ing to the grave ; and La-za-rus, who had been bu-ri-ed four days.

He was seen to walk on the sea ; and he made Saint Pe-ter do the like. One day he fed five thou-sand per-sons with five loaves of bread and two fish-es ; a-no-ther time he fed four thou-sand with se-ven loaves : he knew the thoughts of men.

All these won-ders prov-ed that he was, as he said of him-self, the Christ, and the Son of God. And three of his dis-ci-ples heard a voice from hea-ven, that said of him, This is my be-lov-ed Son, in whom I am well pleas-ed, hear ye him.

MORAL.

You must, my child, hear him when he speaks to you, and makes his will known to you by the voice of your pa-rents and teach-ers ; for if you hear and o-bey them, you hear and o-bey him.

It is by them God will shew you what you must do to please Him, and to save your soul. If you do these things, he will be pleas-ed with you, and bless you, and af-ter your death, He will make you hap-py with Him in hea-ven.

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LESSON XIX.

The Vir-tues of Je-sus Christ.

AT the same time that Je-sus did all these mi-ra-cles, He gave an ex-am-ple of all sorts of vir-tues. He was hum-ble, meek, kind and good to all. He went a-bout do-ing good to all. He was not vain nor proud. He said, I seek not my own glo-ry. I do the things that are pleas-ing to my Fa-ther. I do the will of Him that sent me.

Though he was the Son of God, yet he call ed him-self the Son of Man. He de-part-ed from those who would fain have made him their King. One day some chil-dren were pre-sent-ed to him: he em-brac-ed them, and bless-ed them. He pass-ed his life in po-ver-ty and want, not hav-ing land nor house, nor so much as a place where to rest his head.

He suf-fer-ed heat, cold, hun-ger, thirst, and fa-tigue. He of ten pass-ed the whole night in pray-cr. My meat, he said, is to do the will of Him who sent me. When re-vil-ed, call-ed an im-pos-tor, se-duc-er, glut-ton, he did not re-vile a-gain, but bore all in si-lence.

MORAL.

En-dea-vour, my child, to co-py in you the life and vir-tues of Je-sus; shun pride and vain-glo-ry. In all your thoughts, words, and ac-tions, seek on-ly the glo-ry of God, not the es-teem of men.

Be meek, and rea-dy to serve and do good to e-ve-ry one, even to the poor-est wretch on earth. Love God, and serve God, be-cause such is the will of God, and he hath made you for that end.

LESSON XX.

The Doc-trine of Je-sus Christ.

LEARN now, my child, the truths which Je-sus taught, and which you must be-lieve, if you would please God, and save your soul. God has made you, and plac-ed you in this world, to know, love, and serve him. It is then by faith you must know him, and be-lieve all that he teach-es. By hope you must re-ly on him, for his grace and help, to live well, and by cha-ri-ty, you are to love him a-bove all things.

These are the three great vir-tues, Je-sus teach-eth that life e-ver-last-ing, or the way to gain it, is to know

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God, the on-ly true God, and him-self Je-sus Christ, whom God hath sent to re-deem us, and teach us.

He teach-eth, that He and the Fa-ther are but one ; hence that he is God, as his Fa-ther is God ; and he tells his A-pos-tles that he will send them the Spi-rit, who pro-ceeds from the Fa-ther ; and he adds, he shall re-ceive of mine, to teach it you : be-cause all that is the Fa-ther's is mine : this shows, that the Ho-ly Ghost, or Spi-rit, pro-ceeds from the Fa-ther and from the Son, and yet that all three, the Fa-ther, the Son, and the Ho-ly Ghost, are but one and the same God.

And, as Je-sus is God, it fol-lows that he is both God and Man, since he took to him self the na-ture of man. And he shews it clear-ly, when he saith, No one hath as-cend-ed in-to hea-ven, but He who is come down from hea-ven, the Son of Man who is in hea-ven.

These truths, my child, are the ground-work of your faith or be-lief. They are call-ed the Mys-te-ries of the U-ni-ty, or of One God, and of the Tri-ni-ty, or of Three per-sons in One God, and of God the Son tak-ing flesh, and be-ing made man.

They are call-ed Mys-te-ries, that is, se-cret truths, hid-den from us, or what are a-bove our know-ledge, or com-pre-hen-sion ; yet must we be-lieve them, be-cause God, who is truth it-self, hath re-veal-ed them, and Je-sus Christ hath taught them. And as God is all-wise and good, He there-fore can-not be de-ceive-d, nor de-ceive us.

That your faith of these truths may in-crease and be firm, of-ten make this, or the like act of faith. O God, I be-lieve Thou art the on-ly true God ! O Je-sus Christ, I be-lieve Thou art the Son of the Liv-ing God, who cam-est down from hea-ven, and wast made Man for us and our sal-va-tion. O Ho-ly Ghost, I be-lieve Thou art the Di-vine Spi-rit pro-ceed-ing from the Fa-ther and the Son ; and with them, One and the same God. O bless-ed Tri-ni-ty, One God.

LESSON XXI.

The Max-ims of Je-sus Christ.

JE-SUS CHRIST teach-eth us, that of our-selves, and with-out him, we can do no-thing. As it is in God, and by God, that we live, move, and are, so it is on-ly by his

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grace and help that we can do good un-to our e ter-nal sal-va-tion. As the branch can-not bear fruit if it do not a-bide on the tree, so nei-ther can we bring forth the fruit of good works, if we do not a-bide in God by faith, hope, and love, and he give us not his grace.

Christ saith, speak-ing of him-self, I am the way, the truth, and the life. He is the way, in what he teach-es by his word and by his life, which we must co-py. He is the truth, by what he pro-mis-es ; and he is the life, by the grace which we re-ceive through him, and we have need of this grace ; for he saith, no man can come to me, un-less the Fa-ther, who hath sent me, draw him.

This grace is his free gift : hence we must b-g it of God. Ask, saith he, and it shall be giv-en to you ; seek, and you shall find. And it is he who must teach us how to pray, and what to ask. Thus he teach-eth us. When you pray, say, Our Fa-ther who art in Hea-ven, &c. This pray-er is call-ed the Lord's pray-er.

He wore-o-ver teach-es us not to con-fine our hope to the earth, and to this life ; for we are here but for a short time ; for a few years, or days, as it may please God, who is the Lord of the life of man. We are not then to heap up rich-es here, but to lay up a trea-sure in hea-ven by a life of good works.

He tells us, there are two ways, and two gates ; but that we must strive to en-ter at the nar row gate, and walk in the straight way ; for this leads to life, but is found by few, be-cause there are few that choose it ; the great-er part of men pre-fer the broad way that leads to death and ru-in.

To fol-low Je-sus in the straight and nar-row way to hea ven, we must, my child, re-nounce the de-vil and his works of sin ; the world and its pomps ; the flesh and its baits. We must car-ry the cross by the prac-tice of vir-tue. We must love God, and keep his com-mand-ments, If we do this, we shall af-ter our death en-ter in-to life e-ver last-ing, and be hap-py for e-ver with God.

For, my child, there will come a day and an hour when you must die, and leave this world, and all that is in it ; for since A dam sin-ned we are all doom-ed to die ; and when we are dead, our bo-dies will be laid un-der ground, and they will moul-der in to dirt and dust.

But our souls will be judg-ed by God, and ac-cord-ing as we have liv-ed well or ill in this life, we shall live for

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e ver ei-ther in hap-pi-ness or mi-se ry, be-yond what can be en-joy ed or en-dur-ed in this life, or what we are a-ble to con-ceive. The souls of some, who have not been ve-ry good dur-ing part of their life-time, and yet have had par-don of their sins, will go in-to a pri-son call-ed Pur-ga-to-ry, for a while.

And, at the last day, all that are in the graves will hear the voice of the Son of God, and they will come from their graves to be judg-ed by him pub-lic-ly, of all their thoughts, words and deeds, done in this life, good and bad. And they who have done good, will then go bo-dy and soul to a life of hap-pi-ness that will ne-ver end, of such joy and of such good things as no man e-ver saw, or can con-ceive; and they who have done e-vil will be cast bo-dy and soul in-to hell fire.

To one of these ends, you, my child, must one day come. Live well, then, that you may die well; for as you live so you will die, and be hap-py or mi-ser-a-ble for e-ver af-ter death. This is the sum of what Je-sus taught, and of what you must be-lieve and prac-tise till death. Be wise, then, now in time; for when the hour of your death is come, it will be too late to set a-bout it; you may then wish to do, and to have done well; but wish-es then will be vain.

LESSON XXII.

The Suf-fer-ings and Death of Je-sus Christ.

THOUGH Je-sus was much fol-low-ed and ad-mir-ed, for peo-ple came from all parts to see and hear him, yet there were some that hat-ed him so far as to seek his death. And, though in the whole course of his life he did no harm, but was good and kind to all, yet he was ill treat-ed.

More than once the Jews took up stones to stone him. They re-proach-ed him say-ing, he had a de-vil, and was mad. If then Je-sus was so ill-treat-ed, learn from Him to bear pa-ti-ent-ly what ill-treat-ment may be-fall you, and to for-give them that hate you, or do you any wrong.

At length the Jews were re-solv-ed to take a-way his life. It was at the time of the Pass-o-ver, a great feast ob-serv-ed by them, they con-triv-ed to do it. But be-fore they did it, Je-sus, when he was at his last sup-per with his dis-ci-ples, the night be-fore he died, gave them his bo-dy and blood in this man-ner.

He took bread in-to his hands, he bless-ed it, and broke it. He then gave his bo-dy to them, and said, Take and eat ; this is my bo-dy. He then gave them his blood thus : He took the cup with some wine and wa-ter in it, and said to them, Take and drink ; This is my blood. When he did this, he in-sti-tut-ed the sa-cra-ment of the Ho-ly Eu-cha-rist, and the Sa-cri-fice of the Mass.

Af-ter he had done this, he went forth in-to a gar-den, and there he pray-ed to his Fa-ther. Fa-ther ! if it be pos-si-ble, let pass from me the cha-lice (by which he meant his pas-sion and death), yet, not as I will, but as Thou wilt ; Thy will be done.

Whilst he was thus pray-ing, Ju-das, one of his dis-ci-ples, brought with him arm-ed men to seize Je-sus. They seiz-ed him, and thus led him to Cai-phas, the High Priest. From Cai-phas they led him to Pi-late ; from Pi-late to He-rod ; and a-gain to Pi-late.

They blind-fold-ed him, scof-fed at him, spit in his face, strip-ped off his clothes, and ti-ed him to a pil-lar ; there they scourg-ed him ; they then cloth-ed him with an old pur-ple gar-ment, put a reed in-to his hand, and a crown of thorns on his head ; set him on a stool, and then a-dor-ed him as a mock king : af-ter all this cru-el treat-ment, they nail-ed him by his hands and his feet to a cross . This was done at noon day.

He hung on the cross in great pain and a-go-ny un-til three o'clock in the af-ter-noon, when he ex-pir-ed. Thus di-ed Je-sus to save the world. At his death the sun was dark-en-ed, rocks were split, and the dead rose from their graves.

Oh ! my child, how great must have been the e-vil of the sin of our first pa-rents ! since to re-deem us from it, to re-con-cile man-kind to God, and to set hea-ven o-pen to ns, Christ the Son of God, made man, suf-fer-ed so much and at last di-ed on the cross !

Great was his love for us. Love him then, and through love of him see you do not com-mit sin. Hate and de-tes-t it as the worst thing that can be-fall you in this life. Of-ten think on what Je-sus hath done and suf-fer-ed for you ; praise and thank him ; and beg you may reap the fruit of it by his grace here, and by e-ter-nal hap-pi-ness here-after.

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LESSON XXIII.

The Bu-rial, Re-sur-rec-tion, and As-cen-sion of Je-sus Christ, and the Ge-ne-ral Judg-ment of Man-kind.

WHEN Je-sus was dead, they laid his bo-dy in a se-pul-chre, or grave ; and on the third day af-ter his death, he rais-ed him-self from death to life. He ap-pear-ed of-ten to his dis-ci-ples for the space of for-ty days. The last time he ap-pear-ed to them was on Mount O-li-vet ; there, af-ter he had spo-ken to them, he lift-ed up his hands, and bless-ed them.

Then he as-cend-ed up to hea-ven in their pre-sence, till a cloud took him out of their sight. Then two an-gels in the form of men, cloth-ed in white robes, told them, that he should one day come a-gain in like man-ner as they had seen him go up to hea-ven.

Then it was that Je-sus Christ took pos-ses-sion of his king-dom, of which there will be no end. And there he sit-teth at the right hand of God the Fa-ther ; not that God hath hands, for he is a pure spi-rit with-out mat-ter, form, or fi-gure ; by this is meant, Christ is rais ed, as Man, a-bove all that is in hea-ven, and to the high-est glo-ry and dig ni-ty ; for, as God, he is one and the same God with the Fa-ther.

There he will con-ti-nue in that state till He come at the last day, when an end will be put to this wor'd, to judge the liv-ing and the dead ; those who are now dead ; we who are now liv-ing, but shall die ; and those who will be liv-ing at the last day, but al-so will first die ; for it is ap-point-ed un-to all men once to die, and then the judg-ment.

For the hour will come, when all that are in the graves shall hear the voice of the Son of God, and they shall come forth ; they that have done good un-to the re-sur-rec-tion of the life, and they that have done e-vil un-to the re-sur-rec-tion of the judg-ment.

For God hath ap-point-ed a day, in which He will judge the world in jus-tice by that man, the Son of God, Je-sus Christ, whom he hath or-dain-ed, where-of He hath giv-en as-sur-ance to all men, in that He rais-ed Him from the dead ; and af-ter that, the judg-ment, all things will be per-fect-ly sub-ject-ed to Him, and the de-signs of God from all e-ter-ni-ty will be en-tire-ly ac-com-plish-ed.

LESSON XXIV.

The Es-tab-lish-ment of the Church.

BUT af-ter Je-sus was as-cend-ed in-to Hea-ven, He thence sent down ac-cord-ing to his pro-mise be-fore he was put to death, the Pa-ra-lete or Com-fort-er, the Di-vine Spi-rit or the Ho-ly Ghost, to en-light-en the minds of his A-pos-tles and Dis-ci-ples, that they might un-der-stand all that which He, when liv-ing with them on earth, had taught them, and would then bring to their minds.

Al so to con-firm them in the faith or be-lief of such truths, and to en-a-ble them to teach them, and to preach the Gos-pel through-out the whole world : and more-o-ver, to con-firm the same by the mi-ra-cles which they should work in his name, and by his pow-er.

This came to pass thus : When the days of Pen-te-cost were ac-com-plish-ed, the a-pos-tles and dis-ci-ples of Christ were all to-ge-ther in one place ; and sud-den-ly there came a sound from hea-ven, as of a migh-ty wind com-ing, and it fill-ed the whole house where they were sit-ting ; and there ap-pear-ed to them part-ed tongues, as it were of fire, and it sat o-ver e-ve-ry one of them ; and they were all fill-ed with the Ho-ly Ghost. Acts ii.

It was thus Je-sus Christ es-tab-lish-ed his Church. And *all they that be-liev-ed were to-ge-ther—they con-ti-nu-ed dai-ly with one ac-cord in the Tem-ple—And the Lord ad-ded dai-ly to them such as should be sav-ed.* Acts ii. And then was ful-fil-led what Je-sus had said, that they who be-liev-ed in Him should do still great-er works than He him-self had done.

With this his Church he pro-mis-ed the same Di-vine Spi-rit should al-ways a-bide ; and teach and guide her (the Church) in all truths un-to the end of the world : in such sort that the gates of Hell, or Sa-tan, should ne-ver pre-vail a-gainst her, and in-duce her to be-lieve, or to teach the least er-ror.

The truth and fact of this were de-mon-strat-ed be-yond all doubt, by the ma-n-y mi-ra-cles, and signs and won-ders, which the fol-low-ers of Je-sus did e-ve-ry where through his pow-er, and in his name ; be-cause to him was gi-en all pow-er in hea-ven and on earth, un-to the e-ter-nal sal-va-tion of all them that should be-lieve in Him, and

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al der
al pha

be-lieve in the Ho-ly Ca-tho-lic Church, which He had es-tab-lish-ed.

In this man-ner, and by the tes-ti-mo-ny which the A-pos-tles and Dis-ci-ples of Je-sus Christ, and the in-numer-a-ble Mar-tyrs, gave of the truths of the Gos-pel and of the Church of Je-sus Christ, by the blood which they shed, and by their lives which they vo-lun-ta-ri-ly laid down un-der the most cru-el tor-ments, God set, as it were, his seal to the tes-ti-mo-ny, that all which Je-sus had taught was true and di-vine.

And this held, and still holds, and will hold un-to the end of the world, the fol-low-ers of Je-sus Christ, Chris-tians and Ca-tho-l-ics, the mem-bers of his Church, firm and stea-dy in the faith and com mu-nion of One, Ho-ly, Ca-tho-lic and A-pos-to-lic Church; in which Church a-lone are to be ob-tain-ed for-give-ness of sins here, and here-after a glo-ri-ous re-sur-rec-tion, and life e-ver-last-ing, by means of the Ho-ly Sa-cri-fice, Sa-cra-ment, &c. &c., in-sti-tut-ed and or-dain-ed by Christ him-self.

TAB-LE X.

Words of three Syllables accented on the first.

Ab sti nence	al ti tude	at tri bute
ab di cate	am nes ty	au di ence
ab ro gate	am pli ty	a" ve nue
ab so lute	an cho ret	Ba" che lor
ac ci dent	an nu al	bail a ble
ac cu rate	a" nar chy	bar bat ous
ac tu ate	an ces tor	bar ris ter
ad e quate	a" ni mate	bar ren ness
ad jec tive	a" pa thy	bash ful ness
ad" ju tant	ap pe tite	bat te ry
ad ju gate	a po logue	bat tle ment
ad mi ral	a" que duct	beau ti ful
ad vo cate	ar bi trate	blun der buss
af fa ble	ar chi tect	blun der ing
af flu ence	ar gu ment	blus ter er
ag gra vate	ar ma ment	bois ter ous
al der man	ar ro gant	book bind er
al pha bet	as pi rate	bot row er

bot tom less
 boun ti ful
 bre" vi ty
 bro ther ly
 bur gla ry
 but ter fly
 Cal ca late
 ca" lum ny
 ca" len dar
 dan di date
 cap ti vate
 car di nal
 car ti lage
 care ful ly
 car mel ite
 car pen ter
 ca ta logue
 ca" ta ract
 ca" te chism
 ca" tho lic
 ce" le brate
 cen tu ry
 cham pi on
 chan cel lor
 cha rac ter
 chy" mi cal
 chy" mis try
 cho ris ter
 cin na mon
 cir cum flex
 cir cum spect
 cla" mour ous
 clas si cal
 clean li ness
 cle" men cy
 cog ni zance
 co gen cy
 co" lo ny
 co lo quy
 com ba tant

com pa ny
 com pe tent
 com pli ment
 com pro mise
 con fer ence
 con fi dence
 con flu ence
 con fort less
 con gru ous
 con quer or
 con se crate
 con so nant
 con sta ble
 con stan cy
 con sti tute
 con tra band
 con tra ry
 con ver sant
 cor mo rant
 cor po ral
 cor pu lent
 cost li ness
 coun sel lor
 coun ter pane
 coun ter feit
 coun ter part
 court li ness
 co" ver ing
 co" vet ous
 cow ard ice
 co" zen age
 craf ti ness
 cre" du lous
 cri" mi nal
 cri" ti cism
 cri" ti cal
 cro" co dile
 cru ci fix
 cru di ty
 crus ti ness

cry" stal line
 cul ti vate
 cur so ry
 cus tom er
 Dan ger ous
 de" ca logue
 de cen cy
 de" di cate
 de" fer ence
 de" li cate
 de" pre cate
 de" pu ty
 de" ro gate
 de" so late
 de" sti tute
 des per ate
 des po tism
 de" tri ment
 dex ter ous
 di a logue
 di a grim
 di" li gence
 dis ci ple
 dis lo cate
 dis pu tant
 dis so lute
 di" vi dend
 do" cu ment
 dog ma tize
 do" lor ous
 dow a ger
 dul ci mer
 du pli cate
 Ec sta cy
 e du cate
 e go tism
 e lo quent
 em bas sy
 em bry o
 em pha sis

en ter
 en vi
 e" p
 e" pi
 e" qu
 eu ch
 eu lo
 ex ce
 ex e
 ex er
 ax i g
 ex or
 ex ple
 ex qu
 Fa" b
 fa' bu
 fas ci
 fer ti
 fer ve
 fes ti
 fir ma
 fla ge
 fla" tu
 flow e
 fluc tu
 fool is
 fop pe
 for fei
 for ma
 for ti t
 fran g
 frau d
 fri" vo
 fro" li
 ful mi
 fur ni
 Gal la
 ge" ne
 ge" nu
 ger mi

al line
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logue
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late
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rate
tism
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tant
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dend
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en ter prize
en vi ous
e" pi gram
e" pi logue
e" qui page
eu cha rist
eu lo gy
ex cel lence
ex e crute
ex er cise
ex i gence
ex or cism
ex ple tive
ex qui site
Fa" bri cate
fa' bu lous
fas ci nate
fer ti lize
fer ven cy
fes ti val
fir ma ment
fla ge let
fla" tu lent
flow er ed
fluc tu ate
fool ish ness
fop pe ry
for fei ture
for ma list
for ti tude
fran gi ble
frau du lent
fri" vo lous
fro" lic some
ful mi nate
fur ni ture
Gal lan try
ge" ne rous
ge" nu ine
ger mi nato

glim mer ing
glo bu lar
glos sa ry
glu ti nous
gra" ti tude
gra" vi tate
Ha" bi tude
hal low ed
han di ly
har bin ger
har mo ny
ha" zard ous
he ca tomb
he" mis phere
hep ta gon
he ro ine
hex a gon
hin der ance
ho" mi cide
hu mour ous
hus ban dy
hy a cinth
hy" po crite
I dle ness
ig no rance
im mi nent
im ple ment
in di gent
in fa mous
in fan try
in fe rence
in flu ence
in no cence
in sti gate
in stru ment
in te gral
in ter course
in ter im
in ter view
in ti cate

i ro ny
Jea" lou sy
ju bi lee
ju ve nile
Kil der kin
kna ve ry
La" by rinth
la" tin ist
lau da num
lax a tive
lec tur er
le" ni tive
li bel lous
li" ber tine
li bra ry
li" ne age
li" tur gy
lon gi tude
lu bri cious
lu na tic
lux u ry
Ma" gis trate
mag ne tism
mag ni tude
mal con tent
ma" nu script
mar tyr dom
mar vel lous
me" cha nism
men di cant
mer ri ment
mes sen ger
me" ta phor
me" tho dise
mi cro cosm
mi cros cope
mo" nar chy
mo" nu ment
mort ga ger
mul ti form

mus cu-lar
 mys ti cal
 Nar ra tive
 na" vi gate
 ne" hu lous
 neg li gent
 neigh bour ly
 nig gard ly
 no" mi nate
 nu me rous
 nun ne ry
 nu tri ment
 nu tri tive
 Ob lo quy
 ob se quies
 ob se lete
 ob sta cle
 ob vi ous
 oc ci dent
 oc ta gon
 o dor ous
 o' min ous
 or di nance
 or gan ist
 or tho dox
 out law ry
 o ver sight
 o ver throw
 Pal pa ble
 pal pi tate
 pa" ra graph
 pa rent age
 pa tri arch
 pa" tron age
 pa" tron ize
 pau ci ty
 pe" dan try
 pen du lum
 pen ta gon
 per fo rate

per ma ment
 per qui site
 pes ti lence
 phy si cal
 plea san try
 ple" ni tude
 poi" nan cy
 po" gon
 por phy ry
 post hu mous
 pre am ble
 pre" ci pice
 pri" mi tive
 prin ci ple
 pro mi nent
 pro" ph e cy
 pro' se cute
 pros per ous
 pro" ven der
 pro" vi dence
 pul ver ize
 pu" nish ment
 pur ga tive
 pur chas er
 pu ru lent
 pu tri fy
 py" ra mid
 Qua dran gle
 qua dru ped
 quan ti ty
 quar ter age
 qui e tude
 quin tu ple
 Ra" ven ous
 re" com pense
 rec tan gle
 rec ti tude
 re mi grate
 re tro grade
 re" ver ence

re" ver end
 rhap so dy
 rhe" to ric
 rheu ma tism
 ru di ments
 ru mi nate
 Sa" cra ment
 sa" cri lege
 sanc ti ty
 sa" tur nine
 sca" ven ger
 scri pu lous
 scur ri lous
 se" di ment
 sen si tive
 se" pul chre
 ser pen tine
 ser vi tude
 set tle ment
 sig na lize
 sig na tur
 ske le ton
 so" lo cism
 so" lem nize
 so" ve reign
 spe" cu lum
 sphe" ri cal
 stig ma tize
 stra" ta gem
 sub se quent
 sub stan tive
 sub ter fuge
 suc cu lent
 sup pli ant
 sur ro gate
 sy" co phant
 sym pa thize
 sym pho ny
 Tan gi ble
 tan ta lize

tech n
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 tem po
 ter ma
 ti mor
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 trai to
 trea"
 tre" m
 tri" pli
 tur bu

A ban
 a bate
 ab hor
 a bridg
 ab stra
 ac com
 ac cou
 af from
 ag gre
 al lot
 ap pa
 ap pen
 arch a
 arch bi
 as sem
 a strin
 a sy lu
 at tack
 at ten
 ath le"
 au the
 au tun
 Bal co
 bal sa"
 be nur
 be wil
 bra va

tech ni cal
te" les cope
tem per ance
ter ma gant
ti mor ous
trac ta ble
trai tor ous
trea" cher ous
tre" mu lous
tri" pli cate
tur bu lent

tur pi tude
tym pa ny
ty" ran ous
Va" ga bond
vas sal age
ve he mence
ven di ble
ve" ne mous
ven tri cal
ven ture some
ver sa tie

ver ti cal
vin ci ble
vi" ru lent
Un du late
u ni verse
ur gen cy
Wick ed ness
wrong ful ly
won der ful
work man ship
wretch ed ly

Accented on the Second.

A ban don
a bate ment
ab hor rence
a bridg ment
ab stract ed
ac compt ant
ac count ant
af fron tive
ag gres sor
al lot ment
ap pa rent
ap pen dage
arch an gel
arch bi shop
as sem blage
a strin gent
a sy lum
at tach ment
at ten dance
ath le" tic
au then tic
au tum nal
Bal eo ny
bal sa" mic
be numb ed
be wil der
bra va do

Ca the dral
chi me ra
clan des tine
co er cive
con cen tric
con junc ture
con sum mate
con tex ture
con tin gent
con vey ance
De base ment
de ben ture
de can ter
de fend ant
de lin quent
de mean our
de mur rage
de port ment
de scrip tive
de spo" tic
di lem ma
dis cern ment
dis cou" rage
dis grace ful
dis gust ful
dis ho" nour
dis man tle

dis plea sure
dis sem ble
dis tin guish
dis tract ed
dis trust ful
Ec cen" tric
e clip tic
ef ful gence
e ject ment
e lope ment
em bar rass
em bez zle
e mer gent
em pha" tic
en coun ter
en cum ber
en dorse ment
en dow ment
en fran chise
en gage ment
en light en
e nor mous
en tice ment
en ve lop
e qua tor
es ta" blish
ex che" quer

ex pect ant
 ex pres sive
 ex tin guish
 ex trin sic
 ex tre me ly
 Fa na tic
 fan tas tic
 fo ren sic
 fra ter nal
 fie ne" tic
 Gi gan tic
 gym nas" tic
 He ro ic
 ho ri zon
 ho ri" fic
 hu mane ly
 hys te" ric
 I de a
 ig no ble
 il lus trate
 im port ance
 im pos tor
 im pru dent
 in cul cate
 in cum bent
 in debt ed
 in den ture
 in dig nant
 in dul gence
 in form er
 in he rent
 in jus tice
 in qui ry
 in struc tive
 in ter ment
 in tes tine
 in tes tate

in trin sic
 in vec tive
 in ven tor
 La co" nic
 lieu te" nant
 Mag ne" tic
 ma lig nant
 man da mus
 me cha" nic
 me men to
 mis trust ful
 mo men tous
 mo nas tic
 mu se um
 Nar ra tor
 noc tur nal
 Ob du rate
 o bei sance
 ob ser vance
 oc cur rence
 of fen sive
 op po nent
 op pres sive
 op pres sor
 Pa ci" fic
 pa ter nal
 pa the" tic
 pel lu cid
 per sua sive
 pre ce dent
 pre cep tive
 pre cur sor
 pri me val
 prog nos tic
 pro mul gate
 pro vi so
 pur su ance

pur vey or
 Qua dra" tic
 qua dru ple
 quan da ry
 qui es cent
 Re cord er
 re cum bent
 re dun dant
 re fine ment
 re fresh ment
 re gard less
 re hear sal
 re lin quish
 re luc tance
 re main der
 re mon strate
 ren coun ter
 re pug nant
 re sem blance
 re sent ment
 re splen dent
 Sar cas tic
 scho las tic
 se ques ter
 so nor ous
 spec ta tor
 sple ne" tic
 stu pen dous
 sub scrib er
 sub ver sive
 suc cess ful
 sy nops is
 Tes ta tor
 trans pa rent
 tre men dous
 tri bu nal
 tri umph aut

Ab s
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 Ac ti
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 Cap t
 cau ti
 cau ti
 con se
 con se
 Dic ti
 Fac t
 fac ti

Accented on the last.

Ab sen tee	dis pos sess	o ver come
ac qui esce	dis re pute	o ver flow
ad ver tise	do" mi neer	o ver look
am bus cade	En gi neer	o ver seer
ap per tain	en ter tain	o ver ween
ap pre hend	es ca lade	o ver whelm
as cer tain	Ga" zet teer	Pa" li sade
Bri" ga dier	gre" na dier	per se vere
bur ga mot	Im por tune	pre ex ist
Can non ade	in ter cede	Qua ran tine
ca" val cade	in ter fere	Re ad mit
ca" va lier	in ter leave	re cog nize
cir cuin vest	in ter pose	ren dez vous
com plai sant	in ter rupt	re" par tee
com pre hend	in ter sperse	re" pre hend
con de scend	in ter vene	re" pri mand
con tra dict	in va lid	Se" re nade
coun ter act	Ma ga zine	su per add
De" bo nair	mas que rade	su per scribe
dis ap prove	mis ap ply	su per sede
dis com pose	mis in form	su per vise
dis em bark	Op por tune	Trans ma rine
dis en gage	o ver cast	Vo lun teer

Examples of Words of THREE Syllables pronounced as TWO, and accented on the FIRST Syllable.

Observe that *cion, sion, tion*, sound like *shun*, either in the middle, or at the end of Words : and *ce, ci, sci, si*, and *ti*, like *sh*. Therefore, *cial, tial*, sound like *shal* ; *cian, tion*, like *shan* ; *cient, tient*, like *shent* ; *cious, scious, tious*, like *shus* ; and *science, tience*, like *shence*, all in one syllable.

Ac ti on	frac ti on	nup ti al	sec ti on
an ci ent	Gra ci ous	O ce an	spe" ci al
auc ti on	Junc ti on	op ti on	spe" ci ous
Cap ti ous	Lo ti on	Pac ti on	suc ti on
cau ti on	lus ci ous	par ti al	Ten si on
cau ti ous	Man si on	pa ti ence	ter ti an
con sci ence	mar ti al	pa ti ent	trac ti on
con sci ous	men ti on	pre ti on	Unc ti on
Dic ti on	mer si on	pre" ci ous	Vec ti on
Fac ti on	Na ti on	Quo ti ent	ver si on
fac ti ous	no ti on	Sanc ti on	vi" si on

TABLE XII.

Words of Four Syllables accented on the First.

Ab so lute ly
 ac ces sa ry
 ac cu ra cy
 ac cri mo ny
 ad mi ral ty
 ad ver sa ry
 al la bas ter
 al le go ry
 al ni ma ted
 al po plex y
 ap pli ca ble
 ar bi tra ry
 au di to ry
 Ce li ba cy
 ce re mo ny
 cha rit a ble
 com mon al ty
 com pa ra ble
 com pe ten cy
 con tro ver sy
 con tu ma cy
 co rol la ry
 cor ri gi ble
 cre dit a ble
 cus tom a ry
 de li ca cy
 des pi ca ble
 de sul to ry
 di la to ry
 dis pu ta ble
 dor mi to ry
 dro me da ry
 dy sen ta ry
 Ef fi ca cy
 e li gi ble
 e mis sa ry
 e pi cur ism
 e pi lep sy
 e quit a ble
 ex e cra ble
 ex o ra ble

ex pli ca ble
 ex qui site ly
 Fi gu ra tive
 fla tu len cy
 fo li a ted
 for mi da ble
 Ha bi ta ble
 he te ro dox
 hos pi ta ble
 Ig no mi ny
 i mi ta ble
 in tri ca cy
 in ven to ry
 Ju di ca ture
 La pi da ry
 le gen da ry
 li ne a ment
 li te ra ture
 lu mi na ry
 Ma gis tra cy
 ma tri mo ny
 mi nis te ry
 mi ser a ble
 mo men ta ry
 mo nas te ry
 Na tu ral ist
 na vi ga ble
 na vi ga tor
 ne ces sa ry
 ne cro man cy
 nu ga to ry
 Ob du ra cy
 ob sti na cy
 o pe ra tive
 o ra to ry
 Pa la ta ble
 par li a ment
 par si mo ny
 pa tri mo ny
 pe ne tra ble
 per se cu tor

pi ti a ble
 plea su ra ble
 prac ti ca ble
 pre da to ry
 pre fer a ble
 pro fit a ble
 pro fli ga cy
 pro se eu tor
 pro mon to ry
 pur ga to ry
 Rea son a ble
 re pu ta ble
 re vo ca ble
 Sa lu ta ry
 sanc ti mo ny
 sanc tu a ry
 san gui na ry
 sea son a ble
 se con da ry
 se cre ta ry
 se den ta ry
 se mi cir cle
 se mi na ry
 ser vice a ble
 so li ta ry
 sta tu a ry
 sub lu na ry
 spi ri tu al
 tem po ra ry
 te nant a ble
 to ler a ble
 tri bu ta ry
 Va lu a ble
 va ri a ble
 va ri e gate
 ve ge ta ble
 ve ge ta tive
 ve ne ra ble
 ven ti la tor
 vo lun ta ry
 vul ne ra ble

*Accented on the Second.**First.*

Ab bre ^{vi} ate	Ca la ^{mi} ty	de plo ra ble
ab ste mi ous	ca li ^{di} ty	de po ^{pu} late
ab sur di ty	ca pa ^{ci} tate	de pra ^{vi} ty
ac ce ^{le} rate	ca pi ^{tu} late	de ter mi nate
ac ces si ble	ce le ^{bri} ty	dex te ^{ri} ty
ac ti ^{vi} ty	cen so ri ous	di a ^{go} nal
ad mi ^{nis} ter	cer ti fi cate	di a ^{me} ter
ad mis si ble	co a ^{gu} late	di rec to ry
a do ra ble	co he ren cy	dis loy al ty
ad ver si ty	co in ci dent	dis pa ^{ri} ty
ad vi sa ble	col la ^{te} ral	dis pen sa ry
af firm a tive	com bus ti ble	dis qua ^{li} fy
a gi ^{li} ty	com mu ni ty	dis qui e tude
a gree a ble	com pa ^{ti} ble	dis se ^{mi} nate
a la ^{cri} ty	con ci ^{li} ate	dis si ^{mi} lar
al le gi ance	con den si ty	di ver si fy
al le vi ate	con fe ^{de} rate	di vi ni ty
al ter na tive	con for mi ty	di vi ^{si} ble
am bas sa dor	con ge ni al	dox o ^{lo} gy
a na ^{ly} sis	con si ^{de} rate	duc ti ^{li} ty
an ni hi late	con so la ble	du pli ^{ci} ty
an ta ^{go} nist	con so ^{li} date	E co ^{no} my
an ti ^{ci} pate	con ta ^{mi} nate	ef fec tu al
an ti ^{qui} ty	con ti ^{gu} ous	ef fe mi nato
a po ^{lo} gy	cor po re al	e la ^{bo} rate
a pos tro phe	cor ro ^{bo} rate	e lec to rate
a pos ta cy	cre du li ty	e lip ti cal
ar ti ^{cu} late	cri te ri on	e lu ci date
as ^{pe} ri ty	De ca ^{pi} tate	e man ci pate
as sas si nate	de cla ^{ra} tive	e mer gen cy
as si ^{mi} late	de cli ^{vi} ty	e mo ^{lu} ment
as so ci ate	de du ci ble	em pha ^{ti} cal
as tro ^{no} my	de fi na ble	en co mi um
au ri ^{cu} lar	de fi ni tive	e nor mi ty
au ste ^{ri} ty	de for mi ty	en thu si asm
Ba ro me ter	de lec ta ble	en thu si ast
be a ^{ti} tude	de li ^{be} rate	e nu me rate
be ne ^{vo} lent	de li ^{ne} ate	e pis co pal
be nig ni ty	de li ^{ri} ous	e qui ^{va} lent
bo ta ⁿⁱ cal	de no ^{mi} nate	e qui ^{vo} cal

e ra di cate
 er ro ne ous
 e ter nal ly
 e van ge list
 e va" po rate
 e ven tu al
 ex ag ge rate
 ex as pe rate
 ex cru ci ate
 ex e" cu tor
 ex em pli fy
 ex hi" le rate
 ex o" ne rate
 ex or bi tant
 ex or di um
 ex pa ti ate
 ex pe di ent
 ex pe ri ence
 ex tem po re
 ex te" nu ate
 ex ter mi nate
 ex tra ne ous
 ex tre" mi ty
 ex u be rant
 Fa ci" li tate
 fa ci" li ty
 fan tas ti cal
 fa ta" li ty
 fe li ci" ty
 fer ti" li ty
 fes ti" vi ty
 fi de" li ty
 for ma" li ty
 for tu i tous
 fra gi" li ty
 fra ter ni ty
 fru ga" li ty
 Gar ru" li ty
 ge o" me try
 gram ma ri an

gra tu i ty
 Ha bi" li ment
 ha bi" tu ate
 har mo ni ous
 he re" ti cal
 hi la" ri ty
 his to ri an
 his to" ri cal
 hos ti" li ty
 hy dro" pi cal
 hy po" cri sy
 hy po" the sis
 I den" ti cal
 i do" la try
 il li" be ral
 il li" te rate
 il lu mi nate
 il lus tri ous
 im ma" cu late
 im men si ty
 im mo" de rate
 im mo" des ty
 im mu ni ty
 im mu ta ble
 im pal pa ble
 im pas sa ble
 im pe" ni tent
 im pe" ra tive
 im per ti nent
 im per vi ous
 im pe" tu ous
 im pla" ca ble
 im po" ver ish
 im preg na ble
 im pro" ba ble
 im pro" bi ty
 im pu ni ty
 im pu ta ble
 in ac cu rate
 in ad ver tent

in cle" men cy
 in cre" di ble
 in cre" du lous
 in do" ci ble
 in ef fa ble
 in e" le gant
 in fal li ble
 in fe ri or
 in fir ma ry
 in fir mi ty
 in ge ni ous
 in ge" nu ous
 in gra ti ate
 in gra" ti tude
 in gus ta ble
 in he" rit ance
 in i" qui tous
 in i" qui ty
 in ju ri ous
 in or di nate
 in qui e tude
 in qui si" tive
 in sa ti ate
 in sen si ble
 in te" gri ty
 in tel li gent
 in ter ro gate
 in ti" mi date
 in tract a ble
 in tu i tive
 in va" li date
 in ves ti gate
 in ve" te rate
 in vi" si ble
 in vi go rate
 i ras ci ble
 i ro" ni cal
 ir ra" di ate
 ir re" ve rent
 La bo ri ous

le g
 le g
 lon
 lu b
 Ma
 ma l
 ma i
 me c
 me r
 me r
 me t
 me t
 mi ra
 mo n
 mo n
 mu n
 mu n
 mys t
 my th
 Na ti
 ne ces
 neu tr
 non e
 nu me
 ob li"
 ob li"
 ob scu
 ob se
 om ni
 om ni
 op pro
 o ri" g
 or tho
 Pa ro"
 par ti"
 pe cu
 pe nin
 pe nu
 per am
 per cep

men ey
di ble
du lous
ci ble
ble
gant
ble
or
na ry
ni ty
ni ous
nu ous
ti ate
ti tude
ta ble
rit ance
ui tous
ui ty
ri ous
di nate
e tude
si" tive
ti ate
si ble
gi ty
li gent
ro gate
mi date
ct a ble
i tive
li date
ti gate
te rate
si ble
go rate
ci ble
ni cal
di ate
ve rent
ri ous

le ga" li ty
le gi" ti mate
lon ge" vi ty
lu bri" ci ty
Ma chi" ne ry
ma le" vo lent
ma lig ni ty
me cha" ni cal
me mo ri al
me ri" di an
me tho' di cal
me tro" po lis
mi ra" cu lous
mo no" po lize
mo no" to ny
mu ni" ci pal
mu ni" fi cent
mys te ri ous
my tho" lo gy
Na ti" vi ty
ne ces si ty
neu tra" li ty
non en ti ty
nu me" ri cal
ob li" ter ate
ob li" vi on
ob scu ri ty
ob se qui ous
om ni" po tent
om ni" vor ous
op pro bri ous
o ri" gin al
or tho" gra phy
Pa ro" chi al
par ti" ci pate
pe cu li ar
pe nin su la
pe nu ri ous
per am bu late
per cep ti ble

pe ren ni al
per for ma ble
pe ri" phe ry
phi lo" lo gy
phi lo" so phy
plu ra" li ty
po li" ti cal
pos te ri or
pos te" ri ty
pre ca ri ous
pre ci" pi tate
pre des ti nate
pre oc cu py
pre pa" ra tive
pre ra" ga tive
pre ser va tive
pre va" ri cate
pro fun di ty
pro lix i ty
pro pen si ty
pro pri e tor
pros pe" ri ty
pro ver bi al
Qua ter ni on
quo ti" di an
Ra pa" ci ty
ra pi" di ty
re cep ta cle
re ci" pro cal
re cri" mi nate
re frac to ry
re ga" li ty
re ge" ne rate
re luc tan cy
re mark a ble
re mu ne rate
re pub li can
re spon si ble
re sto ra tive
re sus ci tate

re ta" li ate
re ver ber ate
rhe to" ri cal
ri di cu lous
rus ti" ci ty
Sa ga" ci ty
sa lu bri ous
sa ti" ri cal
scur ri" li ty
se cu ri ty
sep ten ni al
sig ni" fi cant
si mi" li tude
sim pli ci ty
sin ce" ri ty
so lem ni ty
so li" ci tous
so li" ci tude
so li" lo quy
so phis ti cal
sub or di nate
sub ser vi ent
sub stan ti ate
suc ces sive ly
sul phu re ous
su per flu ous
su pe ri or
su per la tive
su pre ma cy
sus cep ti ble
sym bo" li cal
sy no" ni mous
Tau to" lo gy
te me" ri ty
ter ra que ous
ter res tri al
the o" lo gy
tran quil li ty
trans pa ren cy
tri an gu lar

ty ran ni cal
Vain glo ri ous
ver na" cu lar
ver ti" gi nous
vi cis si tude

vi va" ci ty
vo ci" fe rous
vo lu mi nous
vo lup tu ous
U bi" qui ty

u na" ni mous
un te" na ble
ur ba" ni ty
un for tu nate
un feign ed ly

Accented on the Second, but pronounced as Three.

Ad mis si cn
af fec ti on
af flic ti on
am bi" ti ous
as per si on
au da ci ous
aus pi ci ous
Ca pri ci ous
ces sa ti on
co er ci on
col lec ti on
col lu si on
com mis si on
com pa" ni on
com pul si on
con ces si on
con fes si on
con tri" ti on
con ver si on
con vul si on

De fi" ci ent
de fluc ti on
de jec ti on
de li" ci ous
de ten ti on
de vo ti on
dif fu si on
di ges ti on
dis cus si on
dis mis si on
dis tinc ti on
Ef fi" ci ent
e jec ti on
e mis si on
es sen ti al
ex emp ti on
Fal la ci ous
fa mi" li ar
fic ti" ti ous
im par ti al

im pa ti ent
in fec ti ous
Lo qua ci ous
Ma gi" ci an
ma li ci ous
mi gra ti on
Ob nox i ous
of fi" ci ous
o pi" ni on
out ra ge ous
Pre cau ti on
pro fi" ci ent
pro pi" ti ous
Re li" gi ous
Sen ten ti ous
suf fi" ci ent
Te na ci ous
Ver mil li on
vi va ci ous
vo ra ci ous

Words of Four Syllables, accented on the First.

Ac ci den tal
a" do les cence
an te ce dent
a" po plec tic
ap pre hen sive
arch an ge" lic
Be a ti" fic
be" ne fac tor
Co ad ju tor
co al es cence
co e ter nal
cir cum ja cent
De cli na tor

de spe ra do
de tri men tal
dis af fect ed
dis in he" rit
dis re spect ful
E van es cent
eu ro pe an
Ho ri zon tal
hy me ne al
In co he rent
in con sis tent
in ex haust ed
in stru men tal

in ter ja cent
in ter lo per
Le" gis la tive
le" gis la tor
le" gis la ture
Ma" le fac tor
ma" ni fes to
ma" the ma" tic
mis de mea nor
Or na men tal
o ver bur den
Per se ve rance
pre" de ces sor

pro'' cu ra tor
Re'' gu la tor

Sa'' cer do tal
sci en ti'' fic

spe'' cu la tor
su per car go

TABLE XI.

Words of Five Syllables, accented on the Second.

A bo'' mi na ble
a po'' the ca ry
au tho ri ta tive
aux i'' li a ry
Ca lum ni a tor
com men da to ry
com men su ra ble

con so'' la to ry
con tem po ra ry
De bi'' li ta ted

de cla'' ra to ry
de fa'' ma to ry
de ge'' ne ra cy

de ro'' ga to ry
dis ho'' nour a ble
dis in ter est ed

Ef fe'' mi na cy
e lec tu a ry
e ma'' ci a ted

e pis co pa cy
e pis to la ry
ex pla'' na to ry

He re'' di ta ry
he re'' ti cal ly
her ae'' ti cal ly

I ma'' gi na ble
i ma'' gi na ry
im pe'' ne tra ble

im prac'' ti ca ble
in ac cu ra cy
in ap pli ca ble

in cen di a ry
in com pa ra ble
in cor ri gi ble

in dis pu ta ble
in ex o ra ble

in ex pli ca ble
in ex tri ca ble
in fa'' tu a ted

in flam ma to ry
in ha'' bi ta ble
in hos pi ta ble

in i'' mi ta ble
in nu me ra ble
in se'' pa ra ble

in suf fer a ble
in su per a ble
in tem pe ra ture

in to le ra ble
in ve'' te ra cy
in vo'' lun ta ry

in vul ne ra ble
ir re'' pa ra ble
ir re'' vo ca ble

it ti ne ra ry
Jus ti'' ci a ry
Ob ser'' va to ry

o ri'' gi nal ly
Par ti'' cu la rize

pe cu ni a ry
pre li'' mi na ry
pre pa'' ra to ry

Re me di a ble
re po'' si to ry
re ci'' pro cal ly

re co'' ver a ble
Sub si'' di a ry
sig ni'' fi can cy

Ver mi cu lat ed
vo ca'' bu la ry
vo lup tu a ry

Un ac cept a ble

un an swer a ble
 un au tho riz ed
 un cha'' ri ta ble
 un ci'' vi liz ed
 un cul ti va ted
 un dis ci pli ned
 un fa'' thom a ble
 un fa vour a ble

un go'' vern a ble
 un pa'' ral lel ed
 un par don a ble
 un pro'' fi ta ble
 un qua'' li fi ed
 un ser vice a ble
 un ut ter a ble
 un war rant a ble

Accented on the Third.

A ca de'' mi cal
 a'' cri mo ni ous
 ad van ta ge ous
 af fa bi'' li ty
 a'' li men ta ry
 al le go'' ri cal
 al pha be'' ti cal
 am phi the a tre
 a na the ma tize
 an ni ver sa ry
 ar chi pe'' la go
 ar gu men ta tive
 a ris to'' cra cy
 a rith me'' ti cal
 as si du i ty
 as tro no'' mi cal
 Car ti la'' gi nous
 ca'' te go'' ri cal
 cho ro gra'' phi cal
 chris ti a'' ni ty
 chro no lo'' gi cal
 cir cum am bi ent
 com pli men ta ry
 con san gui'' ni ty
 con ti gu i ty
 con tra dic to ry
 con tra ri e ty
 con tro ver ti ble
 con tu me li ous
 cor nu co pi a
 cre'' di bi'' li ty

cri'' mi na'' li ty
 cu ri o'' si ty
 di a bo'' li cal
 dis in ge'' nu ous
 dis o be di ent
 du o de'' ci mo
 Ec cen tri'' ci ty
 e co no'' mi cal
 e las ti'' ci ty
 e'' le men ta ry
 em ble ma'' ti cal
 e pi de'' mi cal
 e qua bi'' li ty
 e qua ni'' mi ty
 e qui la'' te ral
 e qui li'' bri um
 e'' ty mo'' lo gy
 ex com mu ni cate
 Flex i bi'' li ty
 Ge ne a'' lo gy
 ge ne ra'' li ty
 ge ne ro'' si ty
 Hos pi ta'' li ty
 hy per bo'' li cal
 hy per cri'' ti cal
 hy po cri'' ti cal
 hy'' po the ti cal
 Ig no mi'' ni ous
 il le ga'' li ty
 il le gi'' ti mate
 im be ci'' li ty

im ma
 im me
 im mo
 im mo
 im mo
 im per
 im por
 im pro
 in ac
 in ad
 in ar
 in ca
 in ci
 in com
 in com
 in con
 in con
 in con
 in con
 in con
 in cor
 in cor
 in cre
 in de
 in de
 in dis
 in dis
 in di
 in di
 in ef
 in e q
 in ex
 in ez
 in fe
 in fer
 in fi
 in ge
 in hu
 in sig

im ma tu ri ty
 im me mo ri al
 im mo bi" li ty
 im mo ra" li ty
 im mor ta" li ty
 im per cep ti ble
 im por tu ni ty
 im pro pri e ty
 in ac ces si ble
 in ad ver ten cy
 in ar ti" cu late
 in ca pa" ci ty
 in ci vi" li ty
 in com mo di ous
 in com pa" ti ble
 in con ceiv a ble
 in con gru i ty
 in con si" der ate
 in con so la ble
 in con test a ble
 in con ve ni ence
 in cor po re al
 in cor rup ti ble
 in cre du li ty
 in de fea si ble
 in de ter mi nate
 in dis cri" mi nate
 in dis pen sa ble
 in di vi" du al
 in di vi" si ble
 in ef fec tu al
 in e qua" li ty
 in ex haus ti ble
 in ez pres si ble
 in fe li" ci ty
 in fer ti" li ty
 in fi de" li ty
 in ge nu i ty
 in hu ma" ni ty
 in sig ni" fi cant

in sin ce" ri ty
 in sta bi li ty
 in stan ta ne ous
 in sup port a ble
 in sur mount a ble
 in tel lec tu al
 in ter me di ate
 in tre pi" di ty
 in u ti li ty
 in va li" di ty
 ir re fra" ga ble
 ir re sist i ble
 ir re proach a ble
 ir re triev a ble
 Li" be ra" li ty
 lon gi tu di nal
 Ma gis te ri al
 mag na ni" mi ty
 ma" nu fac tu rer
 ma" tri mo ni al
 me di o" cri ty
 me" ri to ri ous
 me ta mor pho sis
 me" ta pho ri cal
 me" ta phy" si cal
 me tro po" li tan
 mi" nis te ri al
 mis cel la ne ous
 mo" no syl la ble
 mu ci la" gi nous
 mul ti fa ri ous
 mu ta bi" li ty
 my tho lo" gi cal
 Non con for mi ty
 no to ri e ty
 O do ri" fe rous
 op por tu ni ty
 o ra to" ri cal
 or tho gra" phi cal
 Pa ne gy" ri cal

pa" ra dox i cal
 pa" ral le" lo gram
 par si mo ni ous
 pa" tri mo ni al
 pe ri o" di cal
 per pen di cu lar
 phi lo so" phi cal
 phra se o" lo gy
 phy" si og no my
 plau si bi" li ty
 po" ly syl la ble
 pos si bi" li ty
 pre ter na" tu ral
 pri mo ge" ni ture
 prin ci pa" li ty
 pro" ba bi" li ty
 pro" ble ma" ti cal
 pro" di ga" li ty
 pu e ri" li ty
 pu sil la" ni mous
 py ra mi" di cal
 Qua dri la" te ral
 quin qua ge si ma
 Re ca pi" tu late
 rec ti li" ne al
 re" gu la" ri ty
 re" pre hen si ble
 re" pre sen ta tive
 ri" si bi li ty
 Sa lu ti" fe rous

sa" tis fac to ry
 se ni o" ri ty
 sen si bi" li ty
 sin gu la" ri ty
 su per pon de rate
 su per e" mi nent
 su per ex cel lent
 su per flu i ty
 sup pe da ne ous
 sys te ma" ti cal
 Ta ci tur ni ty
 tes ti mo ni al
 the o lo" gi cal
 the o re" ti cal
 tri" go no" me try
 ty po gra" phi cal
 Vo" lu bi" li ty
 Un ac count a ble
 un ac cus tom ed
 u na ni" mi ty
 un at tain a ble
 un a void a ble
 un con trol a ble
 un de ni a ble
 un en light en ed
 un e qui" vo cal
 u ni for mi ty
 un in ha" bit ed
 u ni ver si ty
 un per ceiv a ble

Accented on the Third, but pronounced as Four

Ad ven ti" ti ous
 am mu ni" ti on
 ap pre hen si on
 ap pro ba ti on
 a" va ri" ci ous
 aug men ta ti on
 Be" ne dic ti on
 Cal ci na ti on

cir cum spec ti on
 cir cum stan ti al
 cir cum ven ti on
 com pre hen si on
 con de scen si on
 con fi den ti al
 con fir ma ti on
 con fis ca ti on

con fl
 con s
 con s
 con s
 con te
 De" c
 de" p
 de" p
 dis pe
 dis pro
 Em b
 e" ner
 e qui
 ex cla
 Fa" b
 fas ci
 fer me
 fla" g
 fluc tu

Wo

Ex tra
 Il le gi
 in com
 in de fa
 in sig n
 in stan

An te
 Com pa
 Dis ci
 di vi
 Ec cle
 e" ty m
 Fa mi
 He" te
 hi e ro

con fla gra ti on
 con sci en ti ous
 con se quen ti al
 con sum ma ti on
 con tem pla ti on
 De'' cla ma ti on
 de'' pra va ti on
 de'' pre ca ti on
 dis pen sa ti on
 dis pro por ti on
 Em bro ca ti on
 e'' ner va ti on
 e qui noc ti al
 ex cla ma ti on
 Fa'' bri ca ti on
 fas ci na ti on
 fer men ta ti on
 fla'' gel la ti on
 fluc tu a ti on

In au spi'' ci ous
 in suf fi ci ent
 Li'' que fac ti on
 Ma'' chi na ti on
 Pal li a ti on
 pe tri fac ti on
 pro vi den ti al
 Re'' tri bu ti on
 re tro spec ti on
 Sa'' cri le gi ous
 se ques tra ti on
 sti'' mu la ti on
 sti'' pu la ti on
 su per ci'' li ous
 su per fi'' ci al
 su per scrip ti on
 sup pli ca ti on
 sup po si'' ti on
 Trans mu ta ti on

TABLE XII.

Words of Six Syllables, accented on the Third.

Ex tra or di na ry
 Il le gi'' ti ma cy
 in com men su ra ble
 in de fa ti ga ble
 in sig ni'' fi can cy
 in stan ta ne ous ly

in ter ro'' ga to ry
 ir re co ver a ble
 Re'' com men da to ry
 Va le tu di na ry
 Un in ha bi'' ta ble
 un in tel li gi ble

Accented on the Fourth.

An te di lu vi an
 Com pa'' ti bi'' li ty
 Dis ci'' pli na ri an
 di vi'' si bi'' li ty
 Ec cle si as ti cal
 e'' ty mo lo'' gi cal
 Fa mi li a'' ri ty
 He'' te ro ge'' ne ous
 hi e ro gly'' phi cal

Il li be ra'' li ty
 im mu ta bi'' li ty
 im pla ca bi'' li ty
 im pro ba bi'' li ty
 in cre di bi'' li ty
 in fal li bi'' li ty
 in fe ri o'' ri ty
 in flex i bi'' li ty
 in hos pi ta'' li ty

Me di ter ra ne an
Pa ci'' fi ca to ry
par li a men ta ry
par ti'' cu la'' ri ty
pu sil la ni mi ty

Re spec ta bi'' ll ty
Spi'' ri tu a li ty
su per in ten den cy
sus cep ti bi'' li ty
Tri go no me'' tri cal

TABLE XIII.

Words of Seven Syllable, accented on the Fifth.

An ti tri ni ta ri ans
Im ma te ri a li ty
im mea su ra bi li ty
im pa ri syl la bi cal
im pe ne tra bi li ty
in com pa ti bi li ty

in dis so lu bi li ty
in di vi si bi li ty
in sa ti a bi li ty
La ti tu di na ri an
Ple ni po ten ti a ry
Va le tu di na ri an

TABLE XIV.

Words spelt alike, but which, in different Parts of Speech, change their pronounciation; being accented on the first Syllable, when Nouns, and the last, when Verbs.

NOUNS.

Accented on the First.

Absent, not present
An Abstract, an abridgement
A Collect, a short prayer
A Compound, a mixture
A Contest, a quarrel
A Contract, a deed
Converse, conversation
A Convert, a reformed person
A Convict, a criminal
A Convoy, a guard
A Desert, a wilderness
An Extract, a quotation
A Ferment, a tumult
Frequent, a repetition
Import, tendency

An Insult, an affront
An Object, any thing pre
sented to our senses

A Present, a gift

Produce, the thing produced

VERBS.

Accented on the Last.

To Absent, to keep away
To Abstract, to shorten
To Collect, to gather together
To Compound, to mingle
To Contest, to dispute
To Contract, to bargain
To Converse, to discourse
To Convert, to change
To Convict, to prove guilty
To Convoy, to protect
To Desert, to forsake
To Extract, to select
To Ferment, to work like beer
To Frequent, to resort to
To Import, to bring from
abroad

To Insult, to ill use

To Object to oppose

To Present, to give

To Produce, to bring forth

NOUNS.

A project, a scheme or design	To Project, to contrive
A Rebel, a traitor	To Rebel, to revolt
A Record, a public register	To Record, to enrol
Refuse, waste	To Refuse, to deny
A Subject, he who owes obedience	To subject, to subdue
A Torment, a great pain	To Torment, to torture

VERBS.

TABLE XV.

Words of Similar Sound, but different in Spelling and Sense.

Abel, a man's name	Auger, to bore with
Able, sufficient	Augur, a soothsayer
Accept, receive	Bacon, swine's flesh
Except, leave out	Baken, by an oven
Accidence, in grammar	Beacon, a mark
Accidents, chances	Beckon, with the hand
Accompts, reckoning	Bail, a surety
Account, esteem	Bale, a large parcel
Acts, deeds, exploits	Bait, a lure
Axe, an instrument	Bate, to lessen
Affect, to move or imitate	Ball, a round substance
Effect, purpose	Bawl, to cry out
Ail, to be ill	Baron, a lord
Ale, malt liquor	Barren, unfruitful
Ere, before	Barbara, a woman's name
Heir, to an estate	Barbary, a country
Alder, a tree	Barberry, a tree
Elder, a senior	Bare, naked
All, every one	Bear, a savage animal
Awl, a sharp tool	Baize, a coarse cloth
Altar, for a sacrifice	Bays, in architecture
Alter, to change	Base, mean
Ant, an insect	Bass, in music
Aunt, an uncle's wife	Be, to exist
Arrant, notorious	Bee, an insect
Errand, a message	Beach, the sea shore
Errant, wandering	Beech, a tree
Ascent, steepness	Bean, a pulse
Assent, consent	Been, of the verb to be
Assistance, help	Beat, to strike
Assistants, helpers	Beet, a plant
Attendance, waiting	Beer, malt liquor
Attendants, waiters	Bier, a frame for the dead

Bel, an idol	Borough, a town
Bell, to ring	Burrow, cover for rabbits
Belle, a fine lady	Cain, a man's name
Berry, a small fruit	Cane, to walk with
Bury, to inter	Calais, in France
Bile, gall	Chalice, a cup
Boil, to bubble up	Call, to name
Blew, did blow	Caul, of a wig, &c.
Blue, a colour	Cannon, a great gun
Boar, the male swine	Canon, a rule or law
Bore, to make a hole	Calendar, an almanack
Boor, a clown	Catch, to lay hold of
Board, a plank	Ketch, a small ship
Bored, did bore	Ceiling, of a room
Bole, a corn measure, &c.	Sealing, setting a seal
Boll, a round stalk or stem	Cell, a small close room
Bowl, a large bason	Sell, to dispose of
Bolt, for a door	Cellar, a vault
Boult, to sift	Seller, that sells
Bomb, a mortar shot	Censer, for incense
Boom, of a ship	Censor, a critic
Bough, a branch	Censure, judgment
Bow, to bend	Cent, a hundred
Boarder, at a table	Sent, did send
Border, the margin	Scent, a smell
Boy, a young lad	Centuary, an herb
Buoy, an anchor mark	Century, 100 years
Buy, to purchase	Sentry, a guard
By, near	Cession, resigning
Brace, a couple	Session, act of sitting
Braze, to solder	Chased, did chase
Breaches, broken places	Chaste, continent
Breeches, to wear	Choir, a set of singers
Bread, food made of corn	Quire, 24 sheets of paper
Bred, brought up	Choler, wrath
Brewing, of ale	Collar, for the neck
Bruin, a bear's name	Chord, in music
Brews, he breweth	Cord, a small rope
Bruise, a hurt	Cinque, five
Bruit, a report	Sink, to go down
Brute, a beast	Cite, to summon
But, a particle	Sight, seeing
Butt, a large cask	Site, situation

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 Cite
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 Clos
 Clot
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 Cou
 Coat
 Quo
 Coin
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 Consc
 Cond
 Conte
 Conf
 Conf
 Coun
 Coun
 Coura
 Curre
 Cousin
 Cozen
 Creak
 Creek
 Crick
 Cruse
 Cruise
 Crews

Cittern, an instrument
 Citron, a sort of fruit
 Clause, a section
 Claws, talons
 Cleaver, for chopping
 Clever, ingenious
 Climb, to get up
 Clime, climate
 Close, to shut
 Clothes, apparel
 Coarse, not fine
 Course, to race
 Coat, a garment
 Quote, to cite or allege
 Coin, money
 Kine, cows, sheep, &c.
 Coit, to play with
 Kite, a bird of prey
 Comet, a blazing star
 Commit, to act
 Coming, approaching
 Cummin, a plant
 Common, public
 Commune, to converse
 Concert, of music
 Consort, a wife
 Condemn, to sentence
 Contemn, to despise
 Confidence, reliance
 Confidants, trusty friends
 Council, an assembly
 Counsel, advice
 Courant, advice
 Current, passable
 Cousin, a relation
 Cozen, to cheat
 Creak, to make a noise
 Creek, of the sea
 Crick, in the neck
 Cruse, a little vessel
 Cruise, to sail about
 Crews, ships' companions

Cygnet, a young swan
 Signet, a seal
 Cymbal, an instrument
 Symbol, a mark
 Cypress, a tree
 Cyprus, an island
 Dane, of Denmark
 Dean, next to the bishop
 Deign, to vouchsafe
 Dear, costly
 Deer, a forest animal
 Debtor, that oweth
 Deter, to frighten from
 Decease, death
 Disease, distemper
 Defer, to delay
 Differ, to disagree
 Deference, respect
 Difference, disagreement
 Dependence, relying on
 Dependents, hangers on
 Descent, going down
 Dissent, to disagree
 Device, a stratagem
 Devise, to invent
 Dev, a thin cold vapour
 Due owing
 Dire, dreadful
 Dyer, one who dyes cloth
 Doe, a female deer
 Dough, leaven or paste
 Doer, performer
 Door, of a house
 Dollar, a Spanish coin
 Dolour, grief
 Done, acted
 Dun, a colour
 Draft, a bill
 Draught, a drink
 Dragon, a serpent
 Dragoon, a soldier
 Ear, of the head

Ere, before	Flea, an insect
Easter, the feast of our Sa- viour's resurrection	Flee, to run from danger
Esther, a woman's name	Flew, did fly
Emerge, to pop up	Flue, of a chimney
Immerse, to plunge	Flower, of the field
Eminent, noted	Flour, for bread
Imminent, impending	Forth, onward, forward
Emit, to send forth	Fourth, in number
Emmet, an ant	Foul, nasty, unclean
Enter, to go in	Fowl, a bird
Inter, to bury	Frances, a woman's name
Envoy, an ambassador	Francis, a man's name
Envy, ill will	Freeze, to congeal
Err, mistake	Frieze, a coarse cloth
Her, she	Furs, the plural of fur
Yew, a tree	Furze, a prickly bush
You, yourself	Gallon, four quarts
Your, your own	Galloon, a ribbon
Ure, custom use	Gale, a strong wind
Ewer, a bason	Gall, bile
Exercise, employment	Gaul, Frenchman
Exorcise, to conjure	Gait, manner of walking
Extant, in being	Gate, an entrance
Extent, dimensions	Gesture, action
Eye, to see with	Jester, a Joker
I, myself	Gilt, gilded
Fain, willingly	Guilt, sin
Feign, to dissemble	Glutinous, sticking
Faint, languid	Gluttonous, greedy
Feint, a pretence	Grease, soft fat
Fair, beautiful	Greece, a country
Fare, diet, hire	Grate, a fire place
Favour, kindness	Great, large
Fever, distemper	Grater, a coarse file
Feat, exploit	Greater, larger
Feet, of the body	Greaves, leg armour
File, of steel	Grieves, he laments
Foil, to overcome	Groan, hard sigh
Fillip, with the finger	Grown, increased
Philip, a man's name	Groat, four pence
Fir, a tree	Grot, a cave
Fur, soft hair	Guess, to think
	Guest, a visitor

Hail
 Hale
 Hair
 Hare
 Hall
 Haul
 Halo
 Holl
 Harre
 Arras
 Harsh
 Hash
 Hart
 Heart
 Haven
 Heave
 Heal
 Heel
 Hear
 Here
 Heard
 Herd
 Hew
 Hugh
 Hue
 Hie
 High
 Higher
 Hire
 Him
 Hymn
 Hole
 Whole
 Home
 Whom
 Hoop
 Whoop
 Hour
 Our
 Idle
 Idol
 Aisle
 Isle

Hail, frozen water	Impostor, a cheat
Hale, hearty	Imposture, deceit
Hair, of the head	In, within
Hare, an animal of chase	Inn, a public house
Hall, a great room	Incite, to stir up
Haul, to pull	Insight, knowledge
Hallow, to consecrate	Indite, to compose
Hollow, empty	Indict, impeach
Harrass, to fatigue	Ingenious, inventive
Arrass, hangings	Ingenuous, candid, free
Harsh, severe	Innocence, harmless
Hash, minced meat	Innocents, babes
Hart, deer	Intense, excessive
Heart, the seat of life	Intents, purposes
Haven, a harbour	Knap, on cloth
Heaven, God's throne	Nap, short sleep
Heal, to cure	Nape, of the neck
Heel, of a shoe	Knave, a rogue
Hear, hearken	Nave, of a wheel
Here, in this place	Knead, to work dough
Heard, did hear	Need, did want
Herd, of cattle	Knew, did know
Hew, to cut	New, not worn or used
Hugh, a man's name	Knight, a title of honour
Hue, colour	Night, darkness
Hie, hasten	Knot, a nob
High, lofty	Not, denying
Higher, more lofty	Lade, to load
Hire, wages	Laid, to place
Him, that man	Latin, a language
Hymn, a pious song	Latten, brass
Hole, a cavity	Lattice, a net-work window
Whole, not broken	Lettice, a woman's name
Home, dwelling	Lettuce, a sallad
Whom, who	Leak, to run out
Hoop, for a tub	Leek, a kind of onion
Whoop, to halloo	Lease, a terture
Hour, of the day	Leash, three, a thong
Our, belonging to	Lead, metal
Idle, lazy	Led, conducted
Idol, an image	Leaper, a jumper
Aisle, of a church	Leper, one leprous
Isle, an island	Least, smallest

Lest, for fear that	Meat, flesh
Legislator, law-giver	Mete, to measure
Legislature, parliament	Medal, a coin
Lessen, to make less	Meddle, to interfere
Lesson, in reading	Medlar, a fruit
Lesser, smaller	Meddler, a busy body
Lessor, granter of a lease	Message, errand
Liar, a false story-teller	Messuage, house
Lier, one that rests	Metal, gold, silver, &c.
Lyre, a harp	Mettle, sprightliness
Limb, leg or arm	Mews, for horses
Limn, to paint	Muse, to think
Limber, pliant	Might, power
Limner, painter	Mite, an insect
Line, length	Moan, lamentation
Loin, a joint of meat	Mown, cut down
Lo ! behold	Moat, a ditch
Low, mean, humble	Mote, an atom
Loth, unwilling	Moor, a fen or marsh
Loath, to nauseate	More, in quantity
Loose, slack	Morning, before noon
Lose, not to win	Mourning, lamenting
Made, finished	Muscle, a shell fish
Maid, a woman servant	Muzzle, to tie the mouth
Main, chief	Muslin, fine linen
Mane, of a horse	Muzzling, to gag
Mail, armour	Naught, bad
Male, he or him	Nought, nothing
Manner, custom	Nay, an adverb
Manor, lordship	Neigh, as a horse
Mare, a female horse	Neither, of the two
Mayor, of a town	Nether, lower
Marsh, watery ground	Oar, to row with
Mash, to mince	Ore, uncast metal
Marshal, head general	Hoar, grey with age
Martial, warlike	Of, belonging to
Marten, a bird	Off, distant or from
Martin, a man's name	Oh ' an exclamation
Mary, a woman's name	Owe, indebted
Marry, to wed	Pail, for water
Merry, gay of heart	Pale, wan or white
Mean, of small value	Pain, torment
Mien, behaviour	Pane, of glass

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 Pare,
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 Patie,
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 Paus,
 Paws,
 Peace,
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 Piece,
 Peal,
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 Peer,
 Pear,
 Pier,
 Penite,
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 Peter,
 Petre,
 Pick,
 Pique,
 Pillow,
 Pillar,
 Pint,
 Point,
 Pistol,
 Pistole,
 Place,
 Plaice,
 Plait,
 Plate,
 Pleas,
 Please,
 Poesy,
 Posy,
 Pole, a

Pail, two	poll, a head, a vote
Pare, to cut or chip	poor, needy
Palate, taste or relish	pore, to look close
Palette, used by painters	porcelain, china ware
Pall, funeral cloth	purslain, an herb
Paul, a man's name	Pour, to stream
Parcel, a small bundle	Power, to command
Partial, biassed	Practice, exercise
Patience, mildness	Practise, to study
Patients, sick people	Praise, commendation
Pause, to stop	Prays, entreateth
Paws, of a beast	Pray, to beseech
Peace, quietness	Prey, a booty
Peas, pulse	Precedent, an example
Piece, a part	President, a governor
Peal, in ringing	Principal, a chief
Peel, to strip off	Principle, first cause
Peer, a nobleman	Profit, gain
Pear, a well-known fruit	Prophet, a foreteller
Pier, of a bridge	Quarry, a stone mine
Penitence, repentance	Query, a question
Penitents, repentants	Quaver, to shake a note
Peter, a man's name	Quiver, for arrows
Petre, saltpetre	Quean, a harlot
Pick, to choose	Queen, a king's wife
Pique, a grudge	Race, running
Pillow, a bag of feathers	Raze, demolish
Pillar, a round column	Radish, a root
Pint, half a quart	Reddish, inclining to red
Point, the sharp end	Rain, water
Pistol, a small gun	Reign, to rule
Pistole, a Spanish coin	Rein, a bridle
Place, to set in order	Raise, to lift up
Plaice, a kind of fish	Rays, beams of light
Plait, a fold	Raisin, a dried grape
Plate, silver	Reason, argument
Pleas, law suits	Rare uncommon
Please, to satisfy	Rear, to erect
Poesy, poetry	Read, to peruse
Posy, motto on a ring	Reed, a small pipe
Pole, a long stick	Rede, counsel

Regimen, diet	See, to behold
Regiment, of soldiers	Seal, an impression
Relic, remainder	Zeal, ardent affection
Relict, a widow	Seam, joining
Rest, ease	Seem, to pretend
Wrest, to force	Seas, the waters
Rome, a city	Sees, doth see
Room, chamber	Seize, to lay hold of
Rhyme, verse	Sew, with a needle
Rime, frost	Sue, to intreat
Rice, Indian corn	Shear, to clip
Rise, advancement	Sheer, to go off
Rigger, one that rigs	Shew, to make appear
Rigour, severity	Shoe, for the foot
Ring, circle	Shoar, a prop
Wring, to twist	Shore, the sea coast
Right, just, true	Sine, a line
Rite, a ceremony	Sign, a token
Wright, a man's name	Sloe, a wild plumb
Write, to tell by letters	Slough, a miry place
Rhode, an island	Slow, not speedy
Road, a highway	Sole, bottom of the foot
Roe, deer	Soul, the spirit of man
Row, ranged in a line	Some, part
Rote, from memory	Sum, the whole
Wrote, did write	Stair, a step
Ruff, a neck cloth	Stare, to look earnestly
Rough, uneven	Steal, to pilfer
Rung, did ring	Steel, harder than iron
Wrung, twisted	Straight, direct
Sail, of a ship	Strait, narrow
Sale, selling	Succour, help
Sage, wise	Sucker, a young twig
Sedge, a narrow flag	Tacks, small nails
Scent, to smell	Tax, a tribute
Sent, ordered away	Tares, among wheat
Sense, understanding	Tears, from the eyes
Since, afterwards	Team, set of horses
Say, speak	Teem, to abound
Sey, a sort of cloth	Tenour, intent
Scene, part of a play	Tenure, to hold land
Seen, beheld	Than, in comparison
Sea, ocean	Then, that time

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The, an article	Waiter, an attendant
Thee, thou	Weight, for scales
Their, belonging to them	Ware, merchandize
There, that place	Wear, the thing worn
Throne, chair of state	Were, to have been
Thrown, hurled	Where, at what place
To, unto	Way, road
Toe, part of the foot	Weigh, to balance
Too, also	Wax, tenacious matter
Two, a couple	Vex, to teaze
Tour, a journey	Wey, 40 bushels
Tower, a lofty building	Whey, of milk
Treaties, conventions	Week, seven days
Treatise, a discourse	Weak, faint
Vale, a valley	Wither, to decay
Veal, calf's flesh	Whither, to what place
Vain, meanly proud	While, space of time
Vein, a blood vessel	Wile, a trick
Valley, a dale	Vile, despicable
Value, worth	Would, was willing
Wain, cart or waggon	Wood, small timber
Wane, to decrease	Won, did win
Wait, tarry	One, in number

PART II.

A BRIEF DEFINITION OF GRAMMAR.

GRAMMAR is the art of Speaking and Writing with propriety. It treats of Sentences, and of the several parts of which they are compounded.

Sentences consist of words, Words of syllables, Syllables of one or more letters ; so that Letters, Syllables, Words, and Sentences, form the whole subject of Grammar.

The branches or parts of Grammar are divided into four, and are thus named : *Orthography, Etymology, Syntax, and Prosody.*

OF ORTHOGRAPHY.

Orthography shews the nature and power of Letters, and the right method of making and spelling Words.

As the sign of an Inn represents some particular animal, person, or thing, so does each letter represent a certain sound, which is called its name: thus the letter *b* expresses the sound *be*, &c.

The number of letters in the English language is twenty-six, which are called the Alphabet; (see page 4,) of these twenty-six, five are called Vowels, which are *a e i o u*, and the rest are Consonants. *W* and *y* are sometimes used as vowels. A vowel makes a perfect sound of itself, but a consonant does not make a perfect sound of itself, without the aid of a vowel.

Consonants are divided into mutes and semi or half vowels; the latter are so called, because they have an imperfect sound of themselves. When the names of the mutes are spelled, they begin with a consonant, as *bee*, *cee*, *dec*, &c; and the names of the semi vowels when they are spelled begin with a vowel, as *ef*, *el*, *em*, &c; four of these, namely, *l*, *m*, *n*, *r*, are also called liquids.

A diphthong is the uniting of two vowels into one syllable; as *plain*, *fair*.

A triphthong is the uniting of three vowels into one syllable; as in *lieu*, *beauty*.

A syllable is the complete sound of one or more letters; as *a*, *am*, *art*.

Words of one syllable are termed *Monosyllables*; words of two syllables, *Dissyllables*; of three syllables, *Trisyllables*; and those of four, and all above are called *Polysyllables*.

OF ETYMOLOGY.

Etymology teaches the derivation of words, and how some are formed. As every workman distinguishes his tools by particular names, so it is in Grammar, every particular part of speech has its distinguishing name; these parts of speech are *nine*, and they are thus called: Articles, Nouns, Pronouns, Adjec-

tives, V
Interje

1. An

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2. A

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3. A

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An ad

noun to

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Adjec

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ed or d

round, s

4. A

Pronoun

own m

which h

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The p

ye, *they*,

its, *our*,

and son

5. A

ing of a

men *lau*

be a ve

laugh, *r*

An s

singular

as the n

The v

art; he

I was;

were, th

A Pa

tives, Verbs, Adverbs, Prepositions, Conjunctions, and Interjections.

1. An *Article* is a part of speech set before nouns, to fix their significations. The articles are *a*, *an*, and *the*.

2. A *Noun* is the name of a person, place, or thing. Whatever can be seen, heard, felt, or understood, is a noun; : as *John*, *London*, *honour*, *goodness*, *book*, *pen*, *desk*, *slate*, *paper*, *ink* : all these words are nouns.

3. An *Adjective* is a word that denotes the quality of any person, place, or thing.

An adjective cannot stand by itself, but must have a noun to which it belongs; as a *good* man, a *fine* city, a *noble* action.

Adjectives admit of comparison : as *bright*, *brighter*, *brightest*, except those which cannot be either increased or diminished, in their signification; as *full*, *empty*, *round*, *square*, *entire*, *complete*, *exact*, *immediate*.

4. A *Pronoun* is a word used instead of a noun. Pronouns substantive are those which declare their own meaning; and pronouns adjective are those which have no meaning, unless they are joined to a substantive.

The pronouns substantive are *I*, *thou*, *he*, *she*, *it*, *we*, *ye*, *they*, *who*. Pronouns adjective are *my*, *thy*, *his*, *her*, *its*, *our*, *your*, *their*, *this*, *that*, *those*, *these*, *which*, *what*, and some others.

5. A *Verb* is a word that denotes the acting or being of any person, place, or thing : as *I love*, *he hates*, *men laugh*, *horses run*. In every sentence there must be a verb : in the above short example, *love*, *hates*, *laugh*, *run*, are verbs.

An *s* is always joined to a verb after a noun in the singular number, or after the pronouns *he*, *she*, or *it*; as the man runs, he runs, or she runs.

The verb *be* has peculiar variations : as *I am*; thou art; he, she, or it, *is*; we *are*; you *are*; they *are*; *I was*; thou *wast*; he, she, or it, *was*; we *were*; ye *were*, they *were*.

A *Participle* is formed from a verb, and participates

of the nature of an adjective also ; as *loving, teaching, heard, seen.*

6. An *Adverb* is a part of speech joined to a verb, an adjective, a participle, and sometimes to another adverb, to express the quality or circumstance of it : as *yesterday* I went to town ; you *speak truly* ; *here* comes John.

Some adverbs admit of comparison : as *often, oftener, oftenest : soon, sooner, soonest.* These may be also compared by the other adverbs *much, more, most, and very.*

Adverbs have relation to time ; as *now, then, lately, &c.* ; to place, as *here, there, &c.* ; and to number and quantity, as *once, twice, much, &c.*

7. A *Conjunction* is a part of speech which joins words or sentences together : as John *and* James ; neither the one *nor* the other. *Albeit, although, and, because, but, either, else, however, if, neither, nor, though, therefore, thereupon, unless, whereas, whereupon, whether, notwithstanding, and yet,* are conjunctions.

The foregoing are always conjunctions ; but these six following are sometimes adverbs ; *also, as, otherwise, since likewise, then.* *Except* and *save* are sometimes verbs : *for* is sometimes a preposition ; and *that* is sometimes a pronoun.

8. A *Preposition* is a word set before nouns or pronouns to express the relation of persons, places, or things, to each other : as I go *with* him : he went *from* me : divide that *among* you.

The prepositions are as follow : *about, above, after, against, among, at, before, behind, below, beneath, between, beyond, by, for, from, in, into, of, off, on, upon, over, through, to, unto, towards, under, with, within, without.*

9. An *Interjection* is a word not necessary to the sense, but thrown in to express any sudden emotion of the mind : as *ah ! O ! or, oh ! alas ! hark !*

OF SYNTAX.

Syntax shows how to arrange words, so that the different parts of speech may agree properly with each other in the sentences used.

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Rule 1. A verb must agree with its noun or pronoun ; as, the man *laughs*, he *laughs* ; the man *is* laughing ; they are laughing. It would be improper to say the man *laugh*, he *laugh* ; or the men *is* laughing ; they *laughs*.

Rule 2. Pronouns must always agree with the nouns to which they refer ; as the pen is bad, and *it* should be mended. It would be improper to say, the pen is bad and *she* should be mended, or *he* should be mended, or *they* should be mended.

Rule 3. The pronouns *me*, *us*, *him*, *her*, are always put after verbs which express action, or after prepositions : as, he beats *me* ; she teaches *him* ; he runs from *us*. It would be improper to say, he beats *I* ; she teaches *he* ; or he runs from *we*.

Rule 4. When two nouns come together, one of which belongs to the other, the first noun requires to have an *s* annexed to it : as *George's* book, the *boy's* coat.

Rule 5. The pronoun *which*, refers to things, and *who*, to persons : as, the house *which* has been sold, or the man *who* bought it. It would be improper to say the house *who* had been sold, or the man *which* bought it.

OF PROSODY.

Prosody directs the true pronounciation of words under accent, quantity, emphasis, pause, and tone.

Accent is the stress laid on a particular syllable, "*A* present," "*A* gift ;" and "*present*," a word of command given to soldiers. In the first instance the accent on the word present, is on the first syllable, and in the latter on the second.

Quantity is the length of the vowels, and is short or long, as *tun*, where the *u* is short, and *tune* where it is long.

Emphasis is the giving of additional force to particular words, in order that our meaning may be properly understood, and is of the greatest consequence, as it generally determines the entire sense of a sentence. Some sentences contain more senses than one, and the

sense which is intended can only be known by observing on what word the emphasis is laid. For example: *Shall you ride to London to-day?* This question is capable of four different senses, according to the word on which the emphasis is laid. If it be laid on the word *you*, the answer may be, "No, but I intend to send my *serrant* in my stead." If it be on the word *ride*, the proper answer may be, "No; but I intend to *walk*." If the emphasis be placed on the word *London*, it is a different question; and the answer may be, "No; for I design to ride into the *country*." If it be laid on the word *to-day*, the answer may be "No; but I shall *to-morrow*."

Pause is in its limited sense governed by particular points, which are called *Stops*, of which see below.

There is not only an appropriate pitch of voice while reading, but also consists in a corresponding expression of looks and gestures while speaking, and next to emphasis demands a peculiar attention. A person loses an interest in what he hears, unless the feeling which accompanies the words be in some measure expressed in the tone of the speaker.

OF POINTS AND STOPS.

A comma, which is marked thus (,) is the shortest of all stops, and serves to divide short sentences, till you come to the full sense, as thus: *I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.* Rom. viii. 38, 39.

A semicolon (;) serves also to part sentences, and is often used when the sentences are contrary. Thus: *A soft answer turneth away wrath; but grievous words stir up anger.* Prov. xv. 1. Or thus: *I desired you to get your lesson by heart; but instead of that you have been at play.*

A colon (:) parts several sentences, every one of which has a full meaning of its own, though, at the

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same time, it leaves us in expectation of some thing that is to follow. For example : *He is a wise and prudent boy that minds his book : learning and good education are better than riches.*

A period (.) is a full stop, and shows the perfect end and conclusion of a sentence, as thus : *Obeey your parents. Fear God. Honour the King.*

Observe.—You are to stop at a comma till you can tell *one* ; at a semicolon till you can tell *two* ; at a colon till you can tell *three* ; at a period till you can tell *four*.

A note of interrogation (?) is always set at the end of a question that is asked. For example : *Who made you ? How old are you ? What is the matter ?*

A note of admiration (!) is placed after such words or expressions as signify any thing strange or wonderful. Thus : *Oh ! Alas ! Surprising !* Or thus : *O the depth, both of the wisdom and knowledge of God !* Rom. xi. 33.

A parenthesis () is used to include words in a sentence, which may be left out without injury to the sense : as, *We all (including my brother) went to London.*

The hyphen (-) is used to separate syllables, and the parts of compound words : as, *watch-ing, well-taught.*

The apostrophe (') denotes that a letter or more is omitted : as *lov'd, tho',* for *loved, though,* &c. It is also used to mark the possessive case : as *the king's navy,* meaning *the king his navy.*

Quotation, or a single or double comma turned (') or (") is put at the beginning of speeches ; or such lines as are extracted out of other authors.

PART III.

READING LESSONS.

CHAPTER I.

Of the End for which Man was created.

OF all things necessary for man to know, the end for which he came into the world deserves his first attention.

Because, being a rational creature, he ought to act for a final end, in the enjoyment whereof he may find his eternal happiness. Now he cannot act for this end without a knowledge of it, which exciting a desire, makes him search for, and employ the means of obtaining it. A man who knows not his last end is like a beast, because he regards only things present, things material, and sensible, after the manner of brutes, and in this he is much more miserable than they, since they find in these exterior objects the felicity they are capable of: but he, instead of finding repose, meets with nothing but disgust, and the source of endless misfortunes.

From a want of considering their last end originates all the disorders discernable in the lives of men, because, forgetting that noble and divine end for which their Creator designed them, they are wholly taken up with the pleasures of this mortal life, living upon earth as if made for the earth. It would move one to compassion to see a child born of royal blood, and destined by his birth one day to wear a crown, yet bred up amongst peasants, and ignorant of his extraction, apply himself only to till the earth, bounding all his pretensions within the scanty limits of earning a miserable livelihood with the sweat of his brow, without having the least thought of the high rank for which he was born; but it is much more to be deplored to see men, who are the children of Heaven, designed by the Almighty to reign there eternally, live in an entire forgetfulness of that end for which they were created, and setting all their affections upon earthly things, wretchedly deprive themselves of that immense happiness, which the bounty of their Creator prepared for them in heaven.

For this reason, Theotime, resolving to exhort you to embrace virtue in your youth, I propose to you first, what you are, and for what end you were created, that knowing this your end you may ardently aspire to it, and by early endeavours render yourself worthy of it. Recollect yourself then, and reflect upon three things, what you are, who made you, and for what end.

1. You are a man, that is, a creature endowed with understanding and reason, composed of a body, the structure whereof is admirable, and of a reasonable soul, made in the image of God: in a word, you are the most perfect of all visible creatures.

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2. You were not made by yourself, for that is impossible ; you received from another the being you now enjoy. And from whom have you received it, but from Him who created heaven and earth, and who is the author of all things ? It is He who formed your body in your mother's womb, and brought your soul out of nothing by his power. You are the work of a God, and besides the Father you have upon earth, you have another in Heaven, to whom you owe all that you possess.

3. But why did God make you ? Be attentive, Theotime ; for what end think you did God place you in this world ? Was it to enjoy the sensual pleasures and satisfactions of this life ? To heap up riches ? To acquire glory and reputation amongst men ? Nothing less ! You have a soul too noble to be destined for such wretched and perishable things ; pleasures are changed into pain, riches perish, and glory vanishes. Is it to continue a long time upon earth, to find there your happiness, and to look for nothing after this life ? If so, there is no difference betwixt you and irrational beings.

Does not this so noble a soul which God has bestowed on you, endowed with understanding, will, and memory, capable of knowing all things, clearly manifest that you were created for a higher or more honourable end ? Does not this figure of the body you bear, the stature erect, the head on high, and eyes raised towards heaven, teach you that you are not made for the earth ? Beasts are made for the earth ; there they find their happiness, and for that reason they look upon the earth : but you, dear Theotime, you are created for heaven. That is the place of your abode, as it is that of your origin : your soul came down from heaven, and it ought to return thither.

But what will you find in heaven, that can render you happy ? Will it be the sight of the firmament, with all those beauteous stars ? Of the sun, that admirable instrument, that work of the Most High, and of all that is wonderful and great in heaven ? No. All these are not able to effect your felicity : God has esteemed them too mean for you ; he made them for your service, not to the object and cause of your happiness. In a word, consider all that is in the universe, those vast and wonderful things which God has created ; all which are not able to complete your happiness.

God hath not made you for any of these things. For what then? For nothing less than the possession and enjoyment of himself in heaven. He has not judged the fairest of his creatures worthy of you: he has given himself to be the object of your happiness. For this reason he gave you a soul, formed to his image, capable of possessing him, and which, by reason of this capacity, is never content nor satisfied with the possession and delights of this life, as every one finds by experience.

You were then not made for creatures, dear Theotime, but for the Creator. Your last end is not the enjoyment of creatures, but of God himself. You were created to be happy by the possession of a God in heaven, and to reign with him in a felicity incomprehensible to human understanding. The eye hath not seen, nor the ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love him.

And this for how long? For all eternity; that is, for a time which shall never end, but continue as long as God himself. This is that most noble end for which you were designed; this is the inheritance which your celestial Father has prepared for you; this is that end for which he has created you. All this visible world was but destined for your present use, to help you in promoting the glory of God.

CHAPTER II.

What it is to be a Christian.

By the grace of God, Theotime, you are a Christian; but do you understand what this is, and what you are by this quality? Take notice of it then, and learn to know the great favour God bestowed upon you in the day of your baptism. By the baptism which you have received, you are washed from original sin, by the application of the merits of the blood of Jesus Christ, delivered from the universal curse of mankind, incurred by sin, and freed from the power of the devil. You have been made the child of God; the disciple of Jesus Christ your Saviour. You have acquired God for your father; Jesus Christ for your master, your instructor, your example, and for the rule of your life; the holy Church for your mother and guardian; the angels for your protectors; the saints for your intercessors.

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You have been made the temple of God, who dwells in you by grace. The heir to his eternal kingdom, from the title and hope of which you were fallen for ever ; and you are brought back into the secure way that leads to it, being made a member of Jesus Christ and his Church, out of which all those who obstinately remain cannot be saved, and wherein you are now illuminated with the light of the faith of Jesus Christ, instructed by his doctrine, nourished by his precious body and blood, assisted by his grace, and furnished with all the necessary means for your salvation.

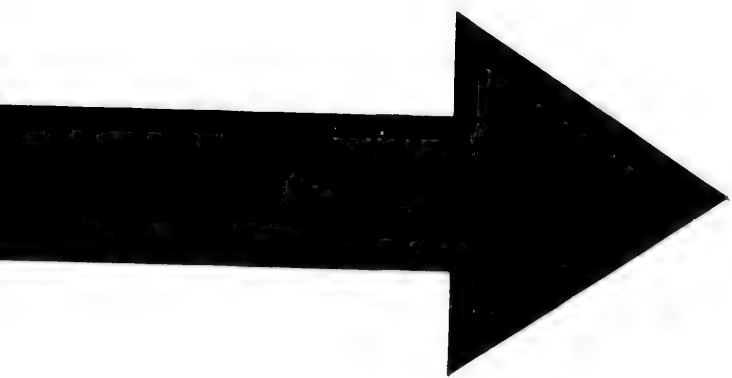
O God ! how noble and how honourable is the state of a Christian ! What acknowledgments, dear Theotime, ought you to render to Almighty God, who has heaped upon you such immense favours ; God was no ways bound to do thus much for you. Without this favour which God has shown you, you could never have been saved ; for there is no salvation without faith. Where then should you have been, if God had not shown you this mercy ? He has not done this favour to thousands of men who live in other countries, in the darkness of ignorance and sin ; nor so many other persons, who, although they be baptized as you, yet live in error, separated from the true faith of the Catholic Church, which is the pillar and ground of truth.

Why were you not of that unhappy number ? Why has God made you to be born in a Christian country rather than others, and in the bosom of the Catholic Church, where you are instructed in the divine mysteries, and things necessary for salvation ? how have you merited his favour ? What happiness is it for you, dear Theotime, to have experienced so great a bounty of our God ?

We are happy, O Israel, because the things that are pleasing to God are made known to us. O how fortunate are we by the grace of God, which has called us to the knowledge of his divine mysteries and adorable will ! He has not shown his goodness to all the world. And why has he done it to us rather than others ? O, dear Theotime, how is it possible that we should not fix our affections upon a God who has loved us so much ?

Learn here from a Christian king, the esteem you ought to have for your vocation. St. Lewis, king of France, had such a value for the favour God showed to him in making him a Christian, that he not only preferred it before his kingdom, as in effect it is infinitely greater, but having







been baptized in the castle of Poissy, he would bear that name, and he called Lewis of Poissy, and thus signed his letters and dispatches, esteeming his title more glorious than that of King of France. And St. Augustin, speaking of the Emperor Theodosius, says, That he accounted himself more happy in being a member of the Church, than Emperor of the world. These great men, Theotime, knew how to value the grace of Christianity according to its real worth.

CHAPTER III.

That God requires and particularly accepts the services of Young People.

THE time of youth being the beginning of life, you must know, dear Theotime the strict obligations you are under of consecrating yourself to God when young. The first is, that God earnestly desires to be served by you in that age, since it is certain that in all things God claims particularly, the first and the beginnings. For this reason, in the old law, he commanded the first fruits of all things to be offered to him. Of fruits he required the first gathered to be presented; of beasts, the first brought forth to be sacrificed; and of men, the eldest son to be dedicated to his service in the temple, though he permitted them afterwards to be redeemed; showing by this institution, that notwithstanding all things being equally his, yet he had a special esteem for the first, as those which above all others were due to him, and which he required as an acknowledgment. Hence the time of youth being the beginning and first part of our life, God demands it particularly, and will have it offered to him, in order to be faithfully employed in his service.

Secondly, the time of youth is most pleasing to God; because, generally speaking, according to the natural order of things, it is the most innocent part of life, and least corrupted by sin; for then the knowledge of evil is not so extensive, neither is there so much ability or opportunity to commit it: the judgment is not perverted by the false maxims of the world, nor the inclinations corrupted by the infection of the wicked, as in a more advanced age. Moreover, our baptismal grace, which we have then only lately received, renders that age more agreeable to God, at least in those who do not forfeit it by a sinful life.

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rupted, generally speaking, and according to the natural order of things, yet it is but too true, that oftentimes much wickedness is found in it; though contrary to the order of nature, which has endowed that age with a simplicity of mind, and innocence of manners; hence they are so much the more guilty, who, by their malice and depravity, corrupt the good dispositions which nature has bestowed upon it, learning wickedness and running after it, in an age when nature herself teaches nothing but simplicity and innocence.

Thirdly, because youth is the time of affording the most opportunities of showing that you love God sincerely; for it is the time of the first temptations, wherein you begin to be solicited to renounce his love and service.

You are hurried on by your own passions, which are then the strongest; invited by those of your age, who often solicit you to wickedness, either by their example or by their discourse, and prompted by the enemy of your salvation, who uses all his endeavours to withdraw you from the service of God, and make sure of you betimes. So that this age may properly be called the time of combat and trial; wherein you show your love to God with a constant and real affection, if you courageously resist these assaults.

These reasons, Theotime, convince us, that God has a special affection for the homage of youth, which being employed in flying from sin, and serving God, is a sacrifice the most agreeable that can be offered to him. And, as a learned author says excellently well, those who in the time of youth overcome themselves, by courageously resisting all temptations to sin, and who consecrate themselves entirely to the service of God, make one continued sacrifice of their youth to God: which offering cannot but be most agreeable to him, as long as it remains undefiled by sin. O, Theotime, retain well this truth in your mind, and never forget it.

CHAPTER IV.

Remarkable Instances of the aversion God bears to wicked young people.

God has an aversion to all sinners, as he himself has said, "I abhor the wicked," especially those who have ungratefully abused his love and benevolence. Not only reason but experience evinces it, by the effects which God

frequently shews of that aversion he has to vicious young people. I shall produce two very remarkable instances out of the Sacred Scriptures, that no one may doubt of them, and that from these one may judge of others.

The first example is of the two children - of the high priest Heli, called Ophni, and Phinees. These two young men were employed by their father in the ministry of the temple and sacrifices, wherein they behaved themselves very ill, committing great irreverences in the temple, and crying injustices towards the faithful, who came to offer their sacrifices to God, requiring from them, by an insatiable avarice, more than was their just due ; insomuch, that the sacred scripture says, they were the children of Belial, (so it calls those whom it would signify to be wicked and abandoned ; for Belial signifies, without restraint or fear,) having lost the fear of God, and the remembrance of their duty ; moreover it adds, that their sin was very enormous in the sight of God.

Their iniquity provoked God so much, that he sent Samuel to tell their father, who had been too negligent in correcting his children, that he would punish him with such rigour, as should serve for an example to all posterity ; that he would exclude his family from the high priesthood, which he would give to another ; that his offspring would die in the flower of their youth, and few should arrive at perfect age ; and that his two sons, Ophni and Phinees, should die both in one day, and all their race should bear for ever the marks of their iniquity, which should never be expiated by victims and sacrifices.

All this happened as was foretold. A little while after, Ophni and Phinees were killed, being defeated by the Philistines. On the same day, the father, hearing the news of their death, fell down backward, broke his skull, and died upon the spot. Many other misfortunes happened that day ; among the rest, the ark of God was taken by the enemy, and the rest of the prophecy was fulfilled to a tittle. How many misfortunes in one family, through the wickedness of two sons !

The second is of Absalom, the third son of David. He was proud, dissembling, revengeful, and highly ambitious, conceited of himself, and his own beauty, which, according to the scriptures, was extraordinary. The first wicked action which the scripture relates of him, but which

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must have needs been preceded by many others, is the murder of his brother Amnon. By this action he lost his father's favour, and was banished from him for the space of five years, after which he was recalled and admitted to his favour again.

He was scarce returned to his father's court, when he contrived a grand rebellion against him; and having by his address gained the affection of the people, he retired to a small town, and was proclaimed King. After this he takes up arms against his father, forces him to fly from Jerusalem, and pursues him with a strong army, which he had raised to deprive him of his crown. What will the Divine Justice do here? Will it connive at such a degenerate child?

Hear, Theotime, what the sacred scripture relates. David, seeing himself brought to such straits by his son, was obliged to make head and oppose him. He sets in order the few forces he had with him, sends them to fight, and gives him battle. Absalom's men, though far more numerous, are defeated. In this discomfiture, (O the divine judgments!) it happened that Absalom, endeavouring to save himself by flight, was carried under a great oak, and as he wore his locks very long, his hair, by a strange accident, and particular permission of God, was so strongly entangled in the branches of the tree, that the mule he rode on could not carry him away, but continuing its course, left him hanging by his hair, without being able to disengage himself.

David's soldiers seeing him in this condition, ran him through with a lance, and killed him on the spot; although David, by an astonishing tenderness, when sending them to the battle, had expressly forbidden any violence to be offered his person. O divine Justice! thou plainly shewest that thou dost not connive at the iniquities of wicked children; although thou deferrest for a time the chastisement they deserve, to give them leisure to repent, thou afterwards punishest most severely their obstinacy in sin, and the affront they offer to thy goodness, with which thou expectest their repentance.

CHAPTER V.

That Salvation generally depends on the time of Youth.

I WISH, Theotime, that you, and all those of your age, would thoroughly understand and never forget this truth,

that salvation almost entirely depends on the life you lead during your youth. This is unknown to the greatest part of men, but the ignorance of which is the ruin and damnation of many. I wish all youth rightly understood, that the immense eternity of happiness or misery, which waits them after this life, depends upon this first part of our time, which all the world slight, and which the most part employ in wickedness. To convince you of this truth, I shall produce nothing less than the sentiment of the sacred scripture, that is, of the Holy Ghost, whose words are so express, that it is impossible to doubt of it. For why doth it in so many places exhort young people to think of their salvation betimes, and apply themselves to virtue in their youth, except it were to show how great importance that time is for their salvation?

Why does it say in Ecclesiasticus: "Remember thy Creator in the days of thy youth, before the time of affliction comes?" From whence comes it that it assures us in the book of Proverbs, "Instruct a young man according to his way, and when he is old he will not depart from it?" that is the manner of life which he has begun. Wherefore does it say by the prophet Jeremy, that "It is good for a man when he has borne the yoke from his youth?" that is, has applied himself to virtue, and to bear the pleasing yoke of God's commandments..

Why in Ecclesiasticus are youth so earnestly exhorted to virtue, by those excellent words, able to soften the most insensible hearts: "My son, from thy youth up receive instruction, and, even to thy grey hairs, thou shalt find wisdom. Come to her as one that plougheth and soweth, that is, with care and labour, and wait for her good fruits. For in working about her thou shalt labour a little, and shalt quickly eat of her fruits. How very unpleasant is wisdom to the unlearned, and the unwise will not continue with her. But with them to whom she is known, she continueth even to the sight of God." vi. 18. All the rest of the chapter is but a continued exhortation to young people to be virtuous. Wherefore in the twenty-fifth chapter does it say: "The things that thou hast not gathered in thy youth, how shalt thou find them in thy old age?"

Lastly, among the books of sacred scriptures, why was there one expressly made for the instruction of youth,

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which is that of Proverbs ? Does not all this manifestly discover, that the Holy Ghost would give men to understand, that the time of youth is of greater consequence than the greatest part imagine; and that all happiness or misery of man, whether in this life or in the next, depends generally on that time being well or ill employed; this observation being generally true, that those secure their salvation, who in thier youth are bred up in the fear of God, and observance of his commandments; and that those who have not been educated in this fear of God, or cast it from them to follow sin with great liberty, are unhappily lost. All this truth is grounded on these two principles; the first is, that those who have followed virtue in their youth, easily persevere through the remainder of their life; the second, that, on the contrary, those who have given themselves over to sin at that time, with great difficulty amend, and frequently never.

CHAPTER VI.

Remarkable Examples of those who, having been Virtuous in their youth, continued so all their life.

The first example which I shall produce is that of Joseph, a model of virtue in his youth, and which I have slightly mentioned in the first part. At sixteen years of age he abhorred vice in such a manner, that the wicked example of his brethren could never corrupt his innocence; on the contrary, not being able to endure their wickedness, he gave notice thereof to his father Jacob. The greatness of his virtue, for which he was singularly favored by God, and tenderly loved by his father, drew upon him the enmity of his brethren, who, meeting him one day in the fields, conspired to murder him; but, having a horror of dipping their hands in his blood, they resolved to let him down into an old pit, with a design of leaving him there to perish.

This poor child, not able to soften their cruelty by prayers and tears, was obliged to yield, putting all his confidence in God, who never abandons those that love him. In this he was not deceived: for his inhuman brethren, struck with horror at so barbarous a crime, changed their first resolution. They drew him out of the pit, and sold him to merchants then passing by, who carried him into

Egypt, where he was sold to a lord of that country. Joseph being with his master, persevered in virtue and innocence of life, which drew down the blessing of God upon the house of his master, who soon discovered his merit, and conceived a great affection for him.

Behold how Joseph spent the first part of his youth, that is, until about the age of twenty. See the consequence of it, and how he passed the rest of his life; wherein I observe three remarkable occasions in which his virtue underwent the severest trial. The first was about that age when he sustained the most violent attack his chastity could undergo. The second was his being cast into prison, having to suffer the punishment, and be deemed guilty of a crime which he abominated.

But Joseph continuing immovable in his first virtue; and as he had learned patience in his youth, by the persecution of his brethren, he bore this with wonderful constancy, comforting himself in the conviction of his innocence, of which God was both witness and protector. God, who had always been with him, left him not on this occasion; but as the sacred scripture says, descended with him into the pit, that he might assist him with his grace, and wonderfully deliver him, as he did presently after.

To these two trials succeeded the third, yet greater. This was the elevated station to which he was raised; for, having interpreted Pharaoh's dream, by the knowledge God gave him of things to come, this king not only delivered him out of prison, but made him the first man in his kingdom, over which he gave him a general charge; with absolute power to dispose of all things according to his will, commanding his subjects to obey him as himself. In this high station, which generally dazzles men's eyes and soon destroys an ordinary share of virtue, Joseph remained firm in his primitive innocence, always like himself.

Forgetfulness of God, pride, covetousness, and revenge, the usual attendants on unlimited power, could never find admittance into his breast. Having an opportunity of revenging himself on his brethren, who came into Egypt to buy provision during a severe famine, he not only omitted it, but received them with such tenderness and marks of affection, as to draw tears from those who read the scripture account of it. He carried himself in this station with so much justice, that no complaint was ever made of his

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conduct; on the contrary, the Egyptians proclaimed him their deliverer, being freed from want during a seven years' famine, by his great prudence, for which he was called in those countries, *The Saviour of the World*.

He persevered thus in virtue and the fear of God, in the midst of grandeur, from the age of thirty, when he was raised to that fortune, even to the age of an hundred and ten, wherein he died. O, Theotime, reflect well upon this example, and learn from it what virtue acquired in youth is able to effect.

The next example I shall adduce is that of Toby, the father of young Toby, whose conduct, as well in his youth as in a more advanced age, the scripture declares to be worthy of our admiration. He was a young man of the tribe and city of Napthali, and although he was the youngest of all his tribe, yet nothing childish or youthful appeared in his actions. And when all others went to sacrifice to the golden calf of Jeroboam, king of Israel, shunning their company, he went alone to Jerusalem to the temple of the Lord, and there adored the God of Israel, offering to him faithfully his first fruits and tithes. These and such like things did he observe, adds the scripture, when but a boy, according to the law of God.

O the admirable life, Theotime, of a young man who acted nothing childish, that is, nothing contrary to virtue; who permitted not himself to be carried away by the torrent of ill-example, continuing steadfast in the service of God, when the rest, to a man, abandoned their Creator! A youth spent so virtuously could not but be followed by a holy life, as you shall see.

Toby being come to man's estate, was led captive by the Assyrians, with all his countrymen, to the city of Nineve; being there, he departed not from the path of virtue which he had so happily entered in his youth. For first as he had learned in his youth to resist the wicked examples of others, he permitted not himself to be corrupted in his captivity by the examples of his countrymen, who ate licentiously the meats of Gentiles, though prohibited by the law of God. Secondly, having deserved a particular regard from the Assyrian king, by his virtuous conduct, he had leave to go to any part of the kingdom; he visited his fellow captives, admonished them concerning their salvation, and their perseverance in the service of God. Third-

ly, the affliction of the captives increasing, he daily visited and comforted them, distributing what he was able to give them, fed the hungry, clothed the naked, and, with an unparalleled charity, buried all the dead he found, notwithstanding the displeasure of the king, which he had incurred by that action, even to the danger of his life.

But what is yet more admirable, is the patience with which he bore the melancholy affliction of blindness, which befel him by an unexpected accident in the fifty-sixth year of his age. One day, as he returned home wearied with the burial of many dead, he chanced to fall asleep under a wall, from the top whereof the dung out of a swallow's nest fell upon his eyes, and took away his sight. This was doubtless a very great affliction, and a most severe trial; but he supported it with such admirable patience, that the sacred scripture compares it to that of Job, and, what is very remarkable, attributes it to the piety and fear of God in which he had lived during his youth. Behold what it says: "Now this trial the Lord therefore permitted to happen to him, that an example might be given to posterity of his patience, as also of holy Job. For whereas he had always feared God from his infancy, and kept his commandments, he repined not against God because the evil of blindness had befallen him, but continued immovable in the fear of God, giving thanks to God all the days of his life."

O how admirable is the effect of virtue, which has always increased with age! He was delivered from his affliction four years after, and living to the age of one hundred and ten, he died in peace, after he had made, as the scripture observes, a continual progress in the fear and service of God. Thus, Theotime, do they live, thus do they die, who have followed virtue in their youth.

CHAPTER VII.

That those who have been addicted to vice in their youth, amend with great difficulty, and often not at all.

O THEOTIME, that I had a pen capable of imprinting this important truth more lastingly in your heart than in brass or marble, and making you perfectly comprehend the great and dreadful difficulty of amendment after a youth spent in vice. A difficulty so great, that it is al-

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most impossible sufficiently to express it; and on the other side, so general, that we cannot consider it attentively, without being touched with a lively sorrow, seeing such numbers of Christians, and principally of young people, who groan under the tyranny of a vicious habit, which being contracted in their youth, and increased with age, leads them to perdition; from which, if they chance to recover, it is with incredible pains and combats, and by a manifest miracle of divine grace. Learn, dear Theotime, to avoid this danger, and endeavor to conceive its greatness, either that you may entirely prevent it, or quickly withdraw yourself, if you are already engaged therein.

This great difficulty springs from three causes. The first is the incredible power and force of a wicked habit, which being once rooted in the soul, cannot be plucked up but with great pains. All habits have commonly this quality, that they continue a long time, and are with much difficulty removed. But amongst others, wicked habits are such as adhere more strongly, and are not so easily changed; because corrupt nature is more prone to evil than good. Hence the scripture says, That the perverse are hard to be corrected, which makes the number of fools, that is, of sinners, infinite. But among wicked habits, those contracted in youth are the strongest and with most difficulty overcome; for the passions which are the instruments of vice, unrestrained at that time by virtue, increase with age, and as they increase give vice daily new strength, and render it at last unconquerable.

For this reason the same scripture, in order to express the force of a vicious habit contracted in youth, delivers a sentence which young people ought to have frequently in their mind: "His bones shall be filled with the vices of his youth, and they shall sleep with him in the dust." That is, the vices and wicked habits of youth become so deeply rooted in the soul, that all the remainder of life is tainted with them, and death alone, as we daily see, can put a final period to them.

The cause is very evident; for vice, when once in possession of a soul, increases and strengthens the passions; the passions corrupt the judgment, so that it mistakes good for evil, and evil for good; the judgment being once corrupted perverts the will, which runs blindly into sin, and from thence proceeds all the evil; because as St. Augustin

says, "The will not governed turns to an eager desire of sin, and by our gratifying this desire, it is formed into a habit, and a habit not resisted becomes a necessity ;" that is, an extreme difficulty in avoiding sin. Hence when a person is arrived at this pitch, there are no hopes of his amendment : because as another author (St. Isidore) adds, "Necessity terminates in death by exposing him who lies under it to final impenitence."

The second cause of this great difficulty is, the decrease of divine grace : for as God multiplies his favours to those who receive them with humility, and employ them for their salvation, so he diminishes them to those who abuse and condemn them. Now if he deals thus with mankind in general, much more with youth, on whom as he bestows many favours, as long as they remain deserving of them, so he withdraws his kindness when they abuse them, as we may learn by the experience of those, who, having been favoured with particular obligations from God in their youth, presently become sensible of a great diminution of those favours, occasioned by the ill use they have made of the same.

God himself threatens this by his prophet, when he speaks thus : In that day the fair virgins and the young men shall faint for thirst ; they that swear by the sin of Samaria ; that is, who make profession of adoring the idols which the city of Samaria adores. This thirst, is not only a corporal, but a spiritual thirst, and the want of divine grace, of which it is spoken immediately before : I will send forth a famine into the land, not a famine of bread, nor a thirst of water, but of hearing the word of the Lord.

The third cause of the great difficulty of correcting the habits contracted in youth is, the power of the devil, who gains ground in proportion as our sins increase, and the grace of God is diminished. This is the proper effect of sin, viz., after depriving a soul of the grace and protection of her Creator, to subject her to the dominion of the devil, and engage her more and more in that unhappy slavery, in proportion as she continues in vice. O Theotime, who can sufficiently express the deplorable state of a soul reduced to that servitude, under the tyranny of her mortal enemy, who employs all his engines and devices to destroy her without recovery ; by suggesting all temptations

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that are likely to lead him into sin ; by furnishing her daily with new occasions of destruction ; by diverting her from those that might withdraw her from her unhappy state : by hurrying her from sin to sin, from one vice to another, till the measure of her iniquities being filled up, she is at last abandoned to the devil, by a visible effect of the divine wrath !

Thus does this cruel enemy treat those whom he has under his power, by a just permission of God, who thus rejects those who withdraw themselves from his service and friendship, and who, refusing to submit themselves to the sweetness of his law, and the abundance of his favours and blessings, most justly deserve to be abandoned to that cruel master, who breathes nothing but their destruction, and will never cease to persecute them till he has plunged them into eternal damnation. How unhappy are all those who have fallen into this deplorable slavery ! yet they are still more miserable, who, whilst they are engaged therein, think not of seeking their deliverance.

CHAPTER VIII.

Examples of those who have never corrected the vices of their youth.

As in a shipwreck, where a ship is lost in a storm, there are many who perish, and very few who save themselves by swimming or otherwise ; so, in the shipwreck of virtue, which many suffer in their youth, the number of these who are eternally lost is very great, but of those who escape very small. You will conceive the smallness of this number, when you shall know, Theotime, that in the history of the Old Testament, there is found but one example, a thing almost incredible, in the person of Manasses, king of Judah. For this one it produces a vast number of others who perished in the storm, and died in the vices of their youth ; some after a long life ; others being snatched away by death in the prime of their age. I shall here set you down some examples :

First.—Of all the kings of Israel, who, to the number of nineteen, reigned over the ten tribes of Israel, when the division was made of that kingdom from that of the tribe of Judah, after the death of Solomon, there was scarce one, but was extremely wicked from his youth, and

continued so to his death. And although the scripture does not make express mention of their youth, nevertheless it gives us sufficiently to understand that they were all wicked in that age, except Jenu, who was afterwards perverted like the rest.

Amongst the kings of Judah, who likewise reigned to the number of nineteen, after Solomon, there were six who were good, that is, Asa, Josaphat, Ozias, Jonathan, Ezechias, and Josias; all the others were wicked. Those who were good began from their youth, and continued such all their life; the greatest part of those who were vicious began their wickedness in their younger years, and never altered their conduct.

Thus it is said of king Ochozic that he began to reign about twenty-two years of age; that he was wicked and attached to the idolatry of the impious Achab, king of Israel, which was taught him by his mother, Athelia, sister of that wicked king; he reigned but a year, at the end whereof he died in his wickedness.

It is said of Achaz, that he was twenty years of age when he began to reign; that he did not apply himself to good, and to the service of God, but followed the example of the idolatrous kings of Israel, and that he far surpassed them in impiety, wherein he died after he had continued in vice for the space of sixteen years.

Amon reigned at the age of twenty-two, and became a follower of the vices of his father Manasses, but not of his repentance, and died in his sins at the end of two years, murdered by his own servants.

Joachim began at the age of twenty-five, and reigned eleven years; during which time he was wicked like his ancestors, and died in his iniquities, without being lamented by any one, and also deprived of the honour of burial, according to the threat of the prophet Jeremy.

His son Joachim, having succeeded at the age of eighteen, reigned but three months, at the end whereof he deserved for his sins to fall into the hands of Nebuchodonosor, and was sent into Babylon, where he died a long time after.

Sedecias, the last of the kings of Judah, being come to the crown at the age of twenty-one, was also wicked like his predecessors; and having continued in his iniquities for the space of eleven years, he drew upon

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himself and his people the most rigorous effect of that vengeance, with which God had long threatened the Jewish nation. For in the ninth year of his reign the city of Jerusalem was besieged by Nebuchodonosor, king of Babylon, and after two years siege, it was taken, pillaged, and put to fire and sword, the temple of God ransacked and burnt, and whoever had escaped the fury of the sword or famine, were sent into captivity. Sedecias himself, dying with his children, was taken, and brought before the proud king, who, after venting his fury and indignation, caused his children to be butchered before his face, and afterwards pulled out his eyes and sent him captive into Babylon, where he died in misery, in just punishment of his iniquities.

To these examples, which are very common in sacred scripture, of such as have never corrected their vices in their youth, and who have died in their sins, we find but one in the Old Testament who was sincerely converted after he had lived wickedly in his youth, viz., Manasses, and he in so extraordinary a manner, that this example shows clearer than noon-day the dreadful difficulty of reforming the vicious inclinations of youthful years.

This prince having lost his father Ezechias, one of the most pious kings of Juda, at the age of twelve years inherited his crown, but not his virtues; for, soon forgetting the holy example and wise documents he had received from him, he addicted himself to every kind of vice and impiety. His iniquities daily increased until the fifteenth, or, according to others, until the two-and-twentieth year of his reign, wherein God punished his crimes in an exemplary manner. He was taken by the Assyrians in the city of Jerusalem, sent captive into Babylon, loaded with irons and chains, and cast into a frightful prison, where he suffered every degree of misery and persecution. Being reduced to this extremity, he began to open his eyes, and call upon God in his afflictions, whom he had forgotten in his prosperity. He acknowledged his iniquities, sued for pardon with a truly contrite heart, and

by the force of tears and prayers, obtained from God his deliverance : after which he did penance for his sins, and lived in holiness all the remainder of his life, even to the age of sixty-seven, when he died. See here, Theotime, a conversion after a wicked youth, but a conversion purchased at a dear rate.

CHAPTER IX.

That the Devil uses all his endeavours to lead Young People into Vice.

To be convinced of the importance of dedicating yourself to God in your youth, you must remember, that the devil, that sworn enemy of man's salvation, fearing nothing more than to see you virtuous in your youth, employs all his endeavours to overcome you, and all those of your age, that he may ruin you without hopes of recovery.

This truth is manifest from all we have said before. That cursed fiend, who studies nothing but to rob God, as much as he can, of the honour due to him, and men of the happiness prepared for them, knows very well, that to lead youth into vice is the means of taking from God the first and greatest acknowledgment which men owe to him. In the second place he knows how injurious to God a wicked life in youth is ; and, thirdly, the dreadful consequences of it, viz., a deep engagement in sin, a hardness of heart, and impatience of mind. Moreover, he understands very well, that there is no other more certain way to fill the earth with iniquities, and to damn mankind. This is the reason why he employs all his industry to corrupt the innocence of youth, the first sources of salvation, and all other blessings. He knows well, that to poison the waters of a fountain, it is sufficient to cast venom into the spring, which communicates it easily to all the brooks : and that to conquer a realm, the best method is to secure the frontier places, which give entrance into the heart of the country.

This cursed fiend understands well how to put in practice the mischief he taught Pharoah, to whom he

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suggested the destruction of all the male infants of the Israelites, that so he might exterminate the people of God.

He exercises daily both the malice and the cruelty of Nebuchodonosor, who, having taken king Sedecias, with his children, at the sacking of Jerusalem, caused the children's throats to be cut before the father's face, and satisfied himself by putting out the father's eyes, without taking away his life. Thus this cruel enemy employs all his malice to murder the children by sin, and strives to blind interiorly the parents, that neither seeing nor caring for the loss of their children, they may not deliver them from such imminent danger.

The same king, returning into his country, proud and elevated with his victories, carried, as the fairest part of his triumph, the young people of the city of Jerusalem prisoners before him, as is related by the prophet Jeremy. He left nothing in that desolate city more to be lamented, than the deplorable loss of the young people which the same prophet bewails above all its other calamities.

Thus, dear Theotime, this detestable fiend, who, as the scripture says, is established king over all the proud, has no greater reason insolently to triumph over the holy church, than by the multitude of young people which he keeps in slavery by sin. And this pious mother counts no loss more deplorable than that of her dear children, which the enemy snatches from her in their youth, some by one vice, others by another, but most by the sins of impurity, which is the strongest chain by which he holds them in captivity; thus exercising the rage he has conceived against her from her first establishing, and continuing the war he has sworn to wage against all her children, according to the revelation made to St. John in the apocalypse.

This war of the enemy of mankind against young people is a thing so manifest, that the same St. John, writing to the faithful, and congratulating every age for the blessings most peculiar to them, expresses a

particular congratulation to young people, for the victory they have gained over the enemy, as being those who are most persecuted. "I write to you young men," says he, "because you have overcome the wicked one. I write to you, young men, because you are strong, and the word of God abideth in you, and you have overcome the wicked one."

Happy are all those young people to whom with truth we may say, that they have conquered the enemy of salvation. I represent unto you here the war he wages against those of your age, that we may congratulate you in that manner ; and that by the persecution he raised against you, you may know first how necessary it is that you should be virtuous in your youth, since the devil endeavours so powerfully to corrupt you. Secondly, with how much courage you ought to resist the attempts of that cruel enemy, who seeks your destruction with so much fury. How is it possible you should not stand in horror of that enemy, and dread, more than death, to let yourself be overcome by him, who seeks all ways to destroy you for ever.

CHAPTER X.

On the Knowledge of true Virtue.

THE first means of acquiring virtue is the knowledge of it, and the discerning of solid piety from that which is false and imaginary.

Many seem to love virtue who are far from it, because they love not virtue as it is in itself, but as they represent it to themselves, every one according to his own inclination. Some think themselves virtuous when they are not of the number of the wicked. Others place virtue in abstaining from certain vices, from which they have a kind of aversion, though subject to others no less criminal in the sight of God. Others esteem themselves virtuous if they follow some religious practices, although on the other side they wholly neglect the interior regulation of their conscience, too often defiled with mortal sin. All these are so

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much the more to be lamented, as they imagine themselves to be in a good way, when they are absolutely out of it ; and thinking to arrive by that course at the port of salvation, they find themselves at length in the direct road to perdition ; verifying in that respect that saying of Solomon, "There is a way which seemeth just to a man ; but the end thereof leadeth to death."

Virtue, Theotime, does not depend on the opinion of men, it is the work of God ; from him then must we learn its rule, since he alone can direct in what manner he will be served.

Hearken then to what God says of it in the sacred scripture, and he will teach you how wisdom, that is, virtue, consists in fearing God, and flying absolutely from sin, and that he has thus instructed man in his creation. "Then," says Job, that is in the beginning of the world, "God said to man, behold the fear of the Lord, that is wisdom : and to depart from evil, that is understanding."

He teacheth the same thing by the royal prophet, by whom he gives you this general rule of virtue, "Decline from evil and do good."

Wise Solomon informs you of the same truth ; "Fear God," says he, "and keep his commandments : for this is all man : in that consists the perfection of man, for that he was born, that is his last end and real happiness.

In short, the sacred scripture acknowledges no other wisdom of piety than the fear of God, which it calls the beginning, the fullness, and the crown of wisdom.

Now this fear is not that which is purely servile, that is, apprehends more the punishment than detests the sin : but it is a loving fear of the children of God, which makes them hate sin, because it displeases God, and love good, because it is agreeable to him. Like the fear and respect a good child bears his father, which makes him fearful to offend, and diligently seeks all means of pleasing him.

So that, Theotime, according to the maxims of the

divine school, true virtue consists in the fear of God, which produces a voluntary observance of his commandments, and causes a fear and detestation of offending God above all things, and seeks means to please him, and retain his favour. This alone ought to be accounted virtue, and that which is not directed by this certain and infallible rule, is to be deemed false piety.

CHAPTER XI.

Of Prayer and Instruction.

Of all the means of attaining virtue, Prayer is the most important. It is not sufficient to desire it, we must search for it with all diligence ; and that we may successfully seek it, we must go to the fountain-head, and beg it of Him, who is the author of it, and bestows it on those who beg it as they ought. If any of you want wisdom, let him ask of God, who giveth to all abundantly.

This is the means which wise Solomon employed, together with that ardent desire of wisdom, whereof we have just now spoken. For in the same place he says, that after he had considered all the perfection of wisdom, he conceived such an ardent love for it, that he searched on all sides to find it ; and that in consideration of the innocence of his tender age, which he had hitherto preserved untainted, God gave him to understand that wisdom is the effect of his grace, which he could not obtain without God's assistance ; whereupon, addressing himself to the author of all wisdom, he requested it of him with all the strength of his heart, in the prayer we shall set down in this chapter.

Besides this excellent example, the scripture also furnishes you with that of the wise author of Ecclesiasticus who describes thus the means he made use of in his youth to acquire virtue. "When I was yet young, before I wandered about, I sought for wisdom openly in my prayer. I prayed for her before the temple, and unto the very end I will seek after her. My foot walked in the right way, from my youth up I

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sought after her. I stretched forth my hands on high, and I bewailed my ignorance of her. I directed my soul to her, and in knowledge I found her.

This is the way these great men took to acquire wisdom in their early years. The scripture proposes them to all young people as the model they ought to imitate for attaining it.

It behoves you, Theotime, who by the grace of God aspires to that wisdom, to imitate them, and follow the way they have shewn. Beg daily of God, with all the ardour of your affection, this wisdom, which removes ignorance, banishes sin, and leads by the path of virtue to real felicity ; offering him from the bottom of your heart that excellent prayer of Solomon :

“ God of my fathers, and Lord of mercy, who hast made all things with thy word, give me wisdom that sitteth by thy throne, and cast me not off from among thy children, for I am thy servant, and the son of thy hand-maid, a weak man, and of short time, and falling short of the understanding of judgment and laws. Send her out of thy holy heaven, and from the throne of thy majesty, that she may be with me, and may labour with me, that I may know what is acceptable with thee : for she knoweth and understandeth all things, and shall lead me soberly in thy works, and shall preserve me by her power. So shall my works be acceptable.”

With this prayer or some such like it, if you say it as you ought, you will obtain all that you ask for : but remember that it must have these three conditions to be efficacious ; it must be humble, fervent, and persevering. Humble, acknowledging that you cannot obtain wisdom or virtue, but from God alone. Fervent, to beg it with a most earnest desire. Persevering, to beg it daily, as there is no day wherein the divine grace is not necessary to preserve or increase it.

Besides the means of prayer, instruction is also necessary for obtaining virtue. Though none but God can give wisdom, yet ordinarily he does not bestow it but by the ministry of men, by whom he is pleased we

should be instructed in the paths of virtue, inspiring by his grace our hearts with his holy truths, at the same time that men teach us by their words. For this reason he has established in his church pastors and doctors, as the apostle says, to teach men divine truths, and conduct them in the way of salvation.

Now if instruction be necessary for all men, it is particularly so for young persons, who, by reason of their age, have little knowledge of the maxims of wisdom, and are incapable of discovering them without assistance.

It is not then sufficient, dear Theotime, to beg daily wisdom and virtue from Almighty God ; you must desire and seek after instruction and direction in the way to it, from them who know it.

This desire of instruction is so necessary for obtaining virtue, that it is the beginning thereof, according to that of the wise man ; "The beginning," says he, "of her (wisdom) is the most true desire of discipline."

And lastly, that you may be fully convinced, read attentively this excellent exhortation of Ecclesiasticus : "Son," says the wise man, "if thou wilt attend to me thou shalt learn : and if thou wilt apply thy mind, thou shalt be wise. If thou wilt incline thine ear, thou shalt receive instruction : and if you love to hear, thou shalt be wise. Stand in the multitude of ancients that are wise, and join thyself from thy heart to their wisdom, that thou mayest hear every discourse of God, and the sayings of praise may not escape thee."

Now there are many ways by which we may receive instruction in virtue, as preaching, and books of piety. But that which is most necessary for you at your age, is the particular direction of a wise and virtuous person, who may teach you the true way to salvation. For this reason the wise man adds to the former words : "If thou see a man of understanding, go to him early in the morning, and let thy foot wear the steps of his doors."

CHAPTER XII.

Of Devotion to the Blessed Virgin.

ONE of the last means which I assign, but also one of the most effectual, for acquiring virtue in youth, is devotion to the Blessed Virgin. It is infallible to such who assiduously employ it, because it affords at the same time the

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most powerful intercession in the sight of God for obtaining his favour, and the most perfect model for our imitation.

Next to God, and the most adorable humanity of his son Jesus Christ, it is she whom we must chiefly honour and love, by reason of that most sublime and excellent dignity of Mother of God, which raises her above all creatures which God has ever created.

By her we may receive all the assistance which is necessary for us. She is most powerful with God, to obtain from him all that she shall ask of him. She is all goodness in regard of us, by applying to God for us. Being Mother of God, he cannot refuse her request: being our Mother, she cannot deny us her intercession when we have recourse to her. Our miseries move her, our necessities urge her; the prayers we offer her for our salvation bring to us all that we desire: and Saint Bernard is not afraid to say, "That never any person invoked that mother of mercy in his necessities who has not been sensible of the effects of her assistance."

Although the Blessed Virgin extends her goodness to all men, yet we may say she has a particular regard for young people, whose frailty she knows to be greatest, and necessities the most urgent, especially for the preservation of chastity, which is most assaulted in that age, and of which she is a singular protectress. History is full of examples of saints, who have preserved this great virtue in their youth, by the assistance of this Queen of Virgins, and experience affords daily examples of those who have gained great victories, by the recourse they have had to her intercession, and who have happily advanced themselves in virtue under the protection and by the grace she obtains from God for them.

Be therefore devout to the Blessed Virgin, dear Theotime; but let it not be the devotion of many, who think themselves so, in offering some prayer to her, more by custom than devotion; and on the other side exceedingly displease her by a life of mortal sin, which they commit without remorse. What devotion is this, to desire to please the mother and daily crucify the son, trampling his blood under their feet, and contemning his grace and favour? Is not this to be an enemy both to son and mother?

O dear Theotime, your devotion to the Blessed Virgin must not be like that; it must be more generous and holy

and to speak plainly, if you will be a true child, and a sincere servant of the Blessed Virgin, you must be careful to perform four things.

1. Have a great apprehension of displeasing her by mortal sin, and of afflicting her motherly heart by dishonour, ing her son, and destroying your soul ; and if you chance to fall into that misfortune, have recourse readily to her, that she may be your intercessor in reconciling you to her Son, whom you have extremely provoked. She is the refuge of sinners as well as of the just, on condition they have recourse to her with a true desire of converting themselves," as St. Bernard says.

2. Love and imitate her virtues, principally her humility and chastity. These two virtues among others rendered her most pleasing to God ; she loves them particularly in children, and is pleased to assist with her prayers those whom she finds particularly inclined to those virtues, according to the same saint.

3. Have recourse to her in all your spiritual necessities : and for that end offer to her daily some particular prayers : say your beads, or the little office some times in the week ; perform something in her honour on every Saturday, whether prayer, abstinence, or alms ; honour particularly her feasts by confession and communion.

4. Be mindful to invoke her in temptations, and in the dangers you find yourself in of offending God. You cannot shew your respect better than by applying yourself to her in these urgent necessities, and you can find no succour more ready and favourable than hers. It is the counsel of St. Bernard, " If the winds of temptations be raised against you, if you run upon the rocks of adversity, lift up your eyes towards that star, invoke the Blessed Virgin. In dangers, in extremities, in doubtful affairs, think upon the Blessed Virgin, let her not depart from your mouth, nor from your heart : and that you may obtain the assistance of her intercession, be sure to follow her example."

If you perform this, you will have a true devotion to the Blessed Virgin, you will be of the number of her real children, and she will be your mother, under whose protection you shall never perish. Remember well that excellent sentence of St. Anselm, who feared not to say, " That as he must unavoidably perish who has no affection to the Blessed Virgin Mary, and who forsakes her, so it is

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impossible he should perish who has recourse to her, and whom she regards with the eye of mercy."

I shall conclude with an excellent example which I shall produce for a proof of this truth. St. Bridget had a son who followed the profession of a soldier, and died in the wars. Hearing the news of his death, she was much concerned for the salvation of her son, dead in so dangerous a condition: and as she was often favoured by God with revelations, of which she has composed a book, she was assured of the salvation of her son by two subsequent revelations. In the first, the Blessed Virgin revealed to her that she had assisted her son with a particular protection at the hour of death, having strengthened him against temptation, and obtained all necessary grace for him to make a holy and happy end. In the following, she declared the cause of that singular assistance she gave her son, and said, it was in the recompense of the great and sincere devotion he had testified to her during his life, wherein he had loved her with a very ardent affection, and had endeavoured to please her in all things.

This, Theotime, is what real devotion to the Blessed Virgin did merit for this young man, and for many others; she will be as powerful in your behalf if you have a devotion to her, if you love and honour the Blessed Virgin in the manner we have mentioned.

CHAPTER XIII.

Of Devotion to our Angel Guardian, and to the Saint of one's Name.

God loves us with such tenderness that he gives to every one of us an angel for our guardian, employing by his incomparable goodness his most perfect creatures in our service, even those celestial spirits which are created incessantly to contemplate him and continually to serve him in heaven. O Theotime, how great is the bounty of God, to depute no less than a prince of his court for the conduct of a poor servant! and, as St. Bernard says excellently well, "not to be content to send his Son to us, to give us his Holy Spirit, to promise the enjoyment of himself in heaven; but to the end there should be nothing in heaven unemployed for our salvation, he sends his angels to contribute thereto their service; he appoints them our guardians, he commands them to be our masters and guides."

Entertain particular love and honour for him to whom God has entrusted you. He is always near to conduct and guard you ; he inspires you with good thoughts : he assists you in important affairs : he fortifies you in temptations : he diverts many misfortunes which otherwise would befall you, whether temporal or spiritual : he continues these good offices in proportion as you have recourse to him. What is it that you owe not to such a director and guardian ?

St. Bernard says, " that the being guarded by our good angel ought to inspire us with three things, respect, love, and confidence. Respect for his presence, love or devotion for the good will he has for us, and confidence for the care he has of our preservation."

1. Shew, then, Theotime, a great respect to your angel ; and when you are tempted to any wicked action, call to mind his presence, and be ashamed to do that before him which you would not dare to commit before a virtuous person. 2. Love him tenderly, and recommend yourself to him daily. Beseech him that he would direct your actions, and protect you from the misfortunes of this life, and above all from sin, which is the greatest of all evils. 3. Remember to have recourse to him in all your necessities, and principally on two occasions.

The first is, when you meditate or undertake any important affair, wherein you have need of counsel and assistance. Entreat your good angel to conduct you in that affair, so that you undertake it not, except it be according to the will of God, for his service and your salvation, and to assist you in bringing it to a happy issue. This means is very efficacious to make your affairs succeed ; it is impossible they should not prosper under so good a guide, who is most faithful, wise, and powerful.

The second is, when you are assaulted with any temptation, and in danger of offending God. " Assured as any tribulation or violent temptation assails you, (says St. Bernard) implore your guardian, your teacher, your assistant, in tribulation." This remedy, Theotime, is very powerful in all temptations, especially in those against chastity, of which the angels are lovers, and particular protectors, as being a virtue which renders men like to themselves, and which makes them imitate upon earth, their most pure and celestial life. " From whence (says

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St. Ambrose) it is no wonder if angels defend chaste souls, who lead upon earth, a life of angels."

Next to your good angel, honour particularly your patron. The names of saints are given us at baptism, that they may be our protectors and intercessors with God, and that by their prayers, and the example of their virtues, we may acquit ourselves worthily of the obligations of a Christian life, whereof we make profession in baptism. "Honour and love him whose name you bear : recommend yourself daily to him ; but to obtain his assistance, remember to imitate his virtues."

CHAPTER XIV.

Of Morning Prayer.

MORNING and Evening Prayer, the good employment of time, the knowledge of one's self, reading good books, and pious conversations, are means so necessary to virtue, that respiration and nourishment are not more needful for the support of the corporal life, than these things are necessary for the preservation of piety, which is the life of the soul.

I begin with Morning Prayer, which the wise man, amongst the means he assigns for obtaining wisdom, recommends earnestly to you. "He will give his heart to resort early to the Lord, that made him, and he will pray in the sight of the Most High. He will open his mouth in prayer, and will make supplications for his sins."

I wish this excellent precept were deeply engraven in the minds of men, and principally of young persons, as one of the most important for living virtuously. If you sincerely aspire to virtue, dear Theotime, you will punctually follow this instruction, which is one of the most necessary you can receive.

We owe to God all our actions, but chiefly the first in the morning ; it is that which is most agreeable to him ; it is by that we consecrate the rest to him : by it we draw down the divine blessings upon all our works, and collect the divine grace for the whole day ; as the Israelites in the desert gathered in the morning the manna of heaven which supported them all day.

What is very remarkable in that manna is, that those who failed to gather it in the morning found it not presently after, because it was melted at the rising of the sun, whereof the scripture gave this excellent reason, viz., that

God, who showered it down every morning caused it to be dissolved with the first beams of the sun ; " that it might be known to all that we must prevent the sun to bless thee, and adore thee at the dawning of the light."

But remember, Theotime, to perform this action in the manner the wise man prescribes ; for he would not have it a restrained, negligent, and indevout prayer, but a prayer with the quite contrary qualities : he says, The wise man will give his heart (that is, will apply his will and affection) to resort early to the Lord that made him ; that is to say, will give his first thoughts to God, to adore him as his Creator, and thank him for all his benefits, and he will pray in the sight of the Most High ; that is, will consider the greatness of God, who is present, and to whom he speaks, and considering the infinite grandeur of the divine majesty, will attentively offer his prayers to him with humility and great modesty, and with a profound respect, begging of God pardon for his sins, and ardently sighing after his holy grace.

To put in execution these instructions, practise what follows. Every morning as soon as you are up, cast yourself upon your knees in some retired place, and there,

1. Adore God from your heart, acknowledging him for your sovereign Master and Creator, and looking upon him as one from whom you receive all that you have or are.

2. Give him thanks for all the benefits you have received from him ; for the favour of your creation, for your redemption by the merits of his Son Jesus Christ, for making you a Christian, a child of the Catholic church, for instructing you in the necessary truths of salvation, and for other particular blessings.

3. Humbly implore his pardon for all the sins of your past life, by which you have so much offended his bounty, and abused his favours.

4. Reg of him the grace to employ that day in his service without offending him : make a firm resolution not to consent to a mortal sin ; purpose to avoid the occasions, and endeavour to foresee those which may happen that day to the end that you may be armed against them.

5. Offer all the actions of the day to him, beseeching him that he would bless them, inspire you, and direct you in all your works, that you do nothing against his commandments ; nothing but through him, that is, by his

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grace ; and nothing but for him, that is, for his glory.

6. Recommend yourself to the Blessed Virgin, to your good angel, and to your patron. Perform all this in a small time, but with much fervour ; and be assured, Theotime, that if you be diligent in this exercise, you will find the truth of that saying of wisdom itself.—“ They that in the morning early watch for me shall find me.”

CHAPTER XV.

Of Evening Prayer.

If it be a business of importance to begin the day well, it is of no less to finish it in the same manner. In the old law, God had not only commanded a sacrifice for every morning, but also for every evening ; to teach us, that as we ought to adore him in the beginning of the day, so we owe him our acknowledgment at the end of it.

The principal part of this action is the examen of conscience, which is a thing wherein you ought not to fail, if you seriously desire to advance in virtue. 1. It is a powerful means to cure ill habits, to avoid relapsing into sin, or readily to clear one's self of them. 2. It helps to discover the faults one has committed in order to amend and avoid them, to continue a hatred of mortal sin, and a will not to commit it any more. 3. Without this exercise we fall into many offences, which, being neglected, lead us into mortal sin, (we are lulled asleep when in sin) without a desire or thought of freeing ourselves. 4. By this exercise, ordinary confessions are made more easy and frequent ; we amend our lives ; we prevent an unprovided death ; we prepare ourselves for judgment by judging ourselves. And it is in this action, that we excellently well practice that admirable advice of the wise man : “ Before judgment examine thyself, and thou shalt find mercy in the sight of God.”

Be careful then, Theotime, to perform this daily exercise in the following manner. At night, being upon your knees before you go to bed,—1. Adore God and give him thanks for all his favours, particularly for preserving you that day from misfortunes, which might have befallen you.

2. Beg of him grace to discover the sins you have committed that day, in order to ask pardon for them and amend your life.

3. Examine your conscience concerning the sins to

which you are most subject. For this effect, call to mind your chief actions from morning to night, and take notice of the faults you have committed. Recollect whether you have had any temptations that day; examine how you have behaved, whether you have readily resisted them, or with negligence. Take notice of what company you have been in, and whether you have done any thing indecently, either by giving ill example in word or deed, either in yourself or in others; for example, either through persuasion, fear of displeasing or being despised, or, in a word, by not preventing the sin of another when in your power. Consider whether you have well employed your time all that day or unprofitably lost it; and so of the rest.

4. After discovering the sins you have committed, stir up in yourself a sorrow for them, humbly beg pardon of God, make a resolution to amend the day following, and remember to confess them the first opportunity.

If unhappily amongst these sins there should be any that were mortal, rise not up from your prayers till you have amply deplored your misery, and conceived an extreme regret for having so grievously offended so holy and adorable a God. Beg of him pardon with all the contrition of your heart, and protest that you will confess it as soon as possible. Beg of him that you may not die in that wretched state. Alas! dear Theotime, is it possible a soul can sleep without fear and dread, whilst under the weight of mortal sin! If you have no such dread, you ought to look upon such an insensibility with horror, as a snare by which the devil endeavors to ruin you for ever.

5. Recommend to God your soul and body; beg of him that he will preserve you from all misfortunes that night, and principally from sin. Offer your prayers to the Blessed Virgin, your angel-guardian, your patron, and all the saints together. And, as in the beginning of the day, you begged of God the grace to live well, so at the end remember to beg of him the grace to die well. The end we make of every day, is emblematical of the end we shall one day make of our lives. Finish, therefore, every day as you would, one day, finish your life.

CHAPTER XVI.

Of the Fear of God.

THE first virtue that is necessary for you, Theotime,

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is the fear of God ; it is that which next to faith is the basis and ground work of all others. The scripture calls it " the beginning of wisdom ;" and it teacheth us, that it is the first thing that ought to be inspired into young souls. For this reason, Solomon, instructing youth in his Proverbs, begins his instruction with this excellent precept, so often repeated in scripture, " The fear of the Lord is the beginning of wisdom." And the same scripture, in the history of holy Tobias, observes expressly, that having a child, from his infancy he taught him to fear God, and to abstain from all sin.

By this fear we must not understand a gross and servile fear that stands in awe of nothing but the punishment, which it apprehends more than the offence ; but a respectful fear, by which, considering the greatness and majesty of God, his sanctity, his power, his justice, we conceive a profound respect, and apprehend above all things to fall by mortal sin into the displeasure of a God so great, so holy, so powerful, so just.

This, Theotime, is the fear of God, which is the beginning of wisdom, and the foundation of true piety. It is this to which I exhort you here, and which you should chiefly aim to acquire. 1. Beg it daily of God, who is the author of it : say to him frequently from the bottom of your heart, " Pierce thou my flesh with thy fear, for I am afraid of thy judgments." 2. Conceive an awful respect for the majesty of God. He is the sovereign Lord of all things, infinite in all his perfections, in majesty, in wisdom, in goodness, in power, in justice. All creatures adore him, the angels themselves tremble at the sight of his immensity. All that is great in the world is but an atom in his sight, and as he has created all things by one word, so he could destroy them all in a moment. There is none like to thee, O Lord ; thou art great, and great is thy name in might. Who shall not fear thee, O King of nations ! fear above all things to displease God, and let that be the first and principal thing you regard in all your actions, whether God be not therein offended. 3. When you speak of God never speak of him but with a profound respect, and endeavour to cause by your example, that he never be spoken of otherwise in your presence.

CHAPTER XVII.

Of the Love of God.

If the greatness of God obliges us to fear and honour him

with a profound respect, his goodness engages us as much to love him. We must fear God by reason of his greatness; which renders him infinitely adorable; and we must love him because of his goodness, which makes him infinitely amiable; we must not separate these two virtues, fear and love. The fear of God is the beginning of his love, and love is the perfection of fear. He that is without fear cannot be justified. He that loveth not, abideth in death.

We must then love God, dear Theotime; for how can it be that you should not love goodness itself, and him who hath loved you first? But you must love him betimes, and from your tender years; you must begin that early, which you must do all your life, and during all eternity. The love of our God is our last end, God has placed you in this world for no other end than to love him; and that coming to know him for your Creator, you should render that which a work owes to its workman, a creature to its Creator, a child to his father, that is love. And to induce you the better thereunto, he has added all imaginable favours, having designed you for the enjoyment of his kingdom in heaven, redeemed you when you were lost, and redeemed you by the death of his only Son: called you to the grace of Christianity, enlightened you with faith, sanctified you by his grace, received you often into his mercy, and replaced you among his children, after you had grievously offended him: and a thousand other blessings has he bestowed upon you. Theotime, how is it possible not to love a God who has loved you so much!

There are two things in God for which he ought to be beloved. The one is his goodness, which he manifests unto us by all the favours and blessings he bestows upon us. The other is the goodness he possesses in himself, which makes him transcendentally amiable. For, if we might suppose a thing impossible, viz. that God had never showed us any favour, yet he deserves to be infinitely beloved, by reason of the sovereign goodness and infinite perfections he enjoys in himself, which render him infinitely amiable. When I say we must love God, I include a twofold love: the first for the benefits he has bestowed upon us; the second in consideration of his infinite goodness, which renders him so lovely, that in the love of his goodness consists the eternal happiness of both men and angels.

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But take notice, Theotime, that the love of God, to be real, ought to have one very particular condition, which occurs not in any other love: for it does not suffice to love God as we love creatures, but we must love him above all things, that is more than all creatures. Thou shalt love the Lord thy God with thy whole heart. That is, more than all other things; so that you love nothing above him, as there is nothing greater or more amiable than he: nor any thing equal to him; as there is nothing which can equal him.

In a word, the love of God consists in preferring God before all things; before the goods of the world, pleasures, honours, friends, and life itself: so that you must be prepared never to love these things to the prejudice of the love you owe to God; and be resolved rather to lose them a thousand times, than be wanting to the obedience you are obliged to render unto him. It is in this preference of God above all things, the essential point of the love of God consists; a preference without which it is impossible to love God, or to be in the state of salvation.

You must then labour early to acquire this so amiable a love, and this so necessary a preference, to engrave it deep in your heart: and, to the end you be not deceived therein, by taking, as very many do, apparent love for the real, see the principal acts you must practice therein, by which you may know whether you love God truly or no: 1. Above all things fear and have a horror for sin, because it is displeasing to God, and infinitely opposite to his goodness, and be resolved never to commit a sin upon any account whatsoever. 2. Fly venial sins as much as possible, because they displease God; and although they destroy not his love, yet they diminish and weaken it, and dispose you to fall into mortal sin. 3. Labour to acquire the virtues so necessary for you, and which he requires of you. It is the property of love to desire to please him whom one loves. If you love God, dear Theotime, you will be careful not only to preserve yourself in his holy grace by avoiding sin, but you will endeavour to acquire those virtues you know will make you most acceptable to him. 4. Often in your heart and with your lips form acts of the love of God; wish often that God be served and loved as he deserves. Be troubled when you see him offended; hinder it as much as you can; and endeavour by your words

and example to move others to love him. 5. Begin from your youth to love him whom you must never cease to love. At what time soever you begin to love him, it will always be too late, and you will always have reason to express that grief which St. Augustin did—"I have loved thee too late, O ancient Beauty! I have loved thee too late, O eternal goodness!" Beg of him frequently, the grace to love him as you ought, and daily say to him from your heart, those excellent words of David: O God, what have I in heaven? And, besides thee, what do I desire upon earth? Thou art the God of my heart, and the God that is my portion forever.

CHAPTER XVIII.

Of the Love of Parents.

He that feareth the Lord, says the wise man, honoureth his parents, and will serve them as his masters that brought him into the world. Yes, Theotime, if you have the fear of God in your heart, you will honour your parents, and all those to whom he has given authority over you, because it is his will and command. Honour thy father and thy mother; and if you honour them not, you have neither the fear nor the love of God.

For to condemn a duty, which nature herself dictates, and which God has so strictly commanded, is not to have the fear of God. There is no menace which he has not denounced against those children who are wanting to this duty. He says, He that afflicteth his father, and chaseth away his mother, is infamous and unhappy. He that curseth his father and mother, his lamp shall be put out in the midst of darkness. The eye that mocketh, at his father, and that despiseth the labour of his mother in bearing him, let the ravens of the brooks pick it out, and the young eagles eat it. Of what an evil fame is he that forsaketh his father; and he is cursed of God that angereth his mother. I wish these menaces were deeply engraven in the minds of all children, who forget ever so little their duty towards their parents.

Render then to your parents, Theotime, the honour you owe them: considering, 1. That it is just and reasonable. 2. That God will have it so. God, I say, whose will ought to be the rule of our actions, and whose command is the most powerful motive to a generous soul. The ho-

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nour you ought to give to your parents includes four principal things, which you owe them, viz. respect, love, obedience, and assistance.

1. Bear them great respect, considering them as those from whom, next to God, you have received your being. Never despise them upon any consideration whatever; either interiorly, by any thought of contempt; or exteriorly, by any words or disrespectful behaviour. Receive with good will their instructions, admonitions and reprimands. My son, says the wise man, hear the instruction of thy father, and forsake not the law of thy mother. A fool laugheth at the instruction of his father; but he that regardeth reproof shall become more prudent.

2. Entertain an affectionate love for them. Remember, says the wise man, that thou hadst not been born but through them; and make a return to them. Now this can only be done by loving them. Yet, take notice, that this love must not only be a natural and sensible love; it must also be a rational love, and according to God. To love them according to God, you must love them because God commands it, and as he commands it; that is in such a manner that you love principally their spiritual good and salvation, and endeavour to procure it by your prayers, and all other means which lie in your power.

3. Shew a ready obedience to them, as holding the place of God; yet only as St. Paul advises, in the Lord, because such is his will; for it is God who commands you to obey them, and when you obey them you obey God; as, on the contrary, not obeying them, you disobey God, except they command any thing against the honour of God, or your good; for in these two cases you owe them no obedience. Nevertheless, you must be very discreet on such an occasion, and procure the best advice, that you may not be deceived.

4. You must assist them in their necessities, in sickness, poverty, old age, and generally in all their temporal and spiritual necessities. To forsake them on such occasions is a very great crime, which cries to God for vengeance.

CHAPTER XIX.

Of other Persons whom Youth ought to honour.

NEXT to your parents there are other persons you ought particularly to honour.

1. You must honour those who represent them, your tutors, and those who have a charge of your person ; your elder brothers and sisters, for to them there is a respect due.

2. Your masters, whether private or public, from whom you receive instruction in virtue and learning. You ought to honour them by so much more, as they represent your parents, and as the benefits you receive from them, such as virtue and knowledge, (the ornaments of the mind,) far surpass all worldly riches. And as you owe to your parents respect, love, obedience, and assistance, you also owe to your masters respect, love, obedience, and gratitude.

3. You owe a special honour to your spiritual masters, such as your pastors, and all those who instruct you in the way of salvation, and chiefly your ghostly father ; respect him much, regarding him as an officer of God, love him as the minister of your salvation, obey him, and follow his advice, in which young people are often very defective.

4. Honour all the persons that are venerable, either for dignity as priests, whom the scripture commands you to honour, or for their age, as old men, to whom young people should show much respect, or for their virtue ; for if you honour God, you will also honour them that serve him ; and, lastly, men in public authority, whom God commands you to honour, as representing his place, and whom he has established for his ministers in the temporal government of mankind.

CHAPTER XX.

Of Swearing and Lying.

To be addicted to swearing is a very vicious quality, especially in young people. I speak not of oaths appointed by religion, to ascertain a truth, when sufficient necessity requires it, a necessity which seldom happens to young persons ; but of those oaths so common amongst Christians, where the adorable name of God is called upon and taken in vain, in the least anger or impatience, and sometimes of swearing deliberately, from a detestable custom, by the name of God on all occasions.

This sin is one of the most fatal habits a man can contract : For, 1st, It is a contempt of God to respect so little his holy name, which all creatures adore, and whose sanctity makes all the angels to tremble ; and this not-

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withstanding God's express prohibition, "Thou shalt not take the name of the Lord thy God in vain." 2. It is a heinous outrage offered to his Son Jesus Christ, to treat with so much irreverence, the precious death he suffered for our redemption, and the adorable blood he shed for our salvation. An outrage, which is no less than that he received by the cruelty of his executioners. "He was scourged (says St. Augustin) with the rods of the Jews, and he is now scourged by the blasphemous tongues of wicked Christians. And they sin no less, who blaspheme Jesus Christ reigning in heaven, than those who blasphemed him when he walked upon earth." 3. This vice causes many other sins to be committed ; for, besides that there is no sin multiplied like swearing, when grown habitual, it draws the curse of God upon those who are accustomed to it, by which they are abandoned to their passions, and to the occasions of sin ; for this reason the wise man said, "A man that sweareth much shall be filled with iniquity, and a scourge shall not depart from his house." 4. This vice is very hard to be corrected ; though ever so little rooted, it increases still with age, and becomes at length past remedy, as those who are subject to it do daily experience. Lastly, it suffices to say, that this sin is the sin of the devils, who are pleased in nothing but in abusing the holy name of God. And it is a horrible thing that Christians, who ought to praise God upon earth, as the angels praise him in heaven, should offer him here the same injuries as the devils throw out against him in hell.

O Theotime, fly this detestable sin, abominable before God and man, odious in persons of every age, but principally in youth. Remember that the ancient law condemned blasphemers to death, and St. Paul delivered over to the devil two Christians guilty of this crime ; that they may learn, says he, not to blaspheme. And St. Gregory relates, how a child accustomed to swear, in his impatience, by the name of God, was seized with a mortal distemper, and assaulted by evil spirits, which caused him to depart this life in his father's arms, who being too indulgent in correcting him, had bred up, in this child, a great sinner for hell, as the same Saint observes.

The remedy of this sin, when one has ever so little a habit or inclination to it, is to fly the causes, as anger, gaming, wicked company, and all other things, which eve-

ry one knows to be, to themselves, an occasion of swearing. But, above all, it is a powerful and even necessary remedy, to impose upon one's self some rigorous punishment every time he shall fall into this sin ; as, some alms, some prayers to be performed the same day, some fasting to be observed soon after, or other mortifications.

Avoid every degree of oaths, or imprecations and other phrases, which, though not oaths, tend to swearing upon occasions. Christian modesty requires that we should not swear at all ; according to that holy precept of our Saviour, " I say to you not to swear at all ; but let your speech be yea, yea ; no, no : for whatsoever is more than these cometh of evil."

Beware also of lying, Theotime, which is not the least considerable among the sins of the tongue ; and it is so much more important that you should be solidly instructed on this subject, as it is frequent with young persons, and infinitely pernicious when once become habitual. A lie is always a sin, because it is always against truth, known to be such by him who speaks ; and although it be not a mortal sin, when it is not in a matter of consequence, nevertheless, the habit of lying, although lightly, is not a light thing, nor of small importance.

A habit or custom of lying opens a gate to an infinite number of other vices. A lying person will become a cheat and deceiver in his behaviour, double in his words, unfaithful in his promises, a hypocrite in his manners, a dissembler in his actions, a flatterer, and fainthearted when he should speak truth ; bold and shameless to affirm lies, impudent to maintain them as certain truths ; a swearer, detractor, mistrustful of every one ; for as he is accustomed to lie, he believes that others always speak false. A mind addicted to lying will easily be so in things of moment, and consequently involved in heinous sins.

So that, Theotime, there are few vices more pernicious, and principally to youth, than this custom of lying. For this reason, be not willing to make any manner of lie : for the custom thereof is not good ; that is, according to the expression of the scripture, it is very bad.

In a word, it is so wicked a quality of the mind to be a liar, that the scripture speaks of it in unusual terms. It says that God abhors it ; that lying lips are an abomination to the Lord ; as, on the contrary, those who love sin-

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cerity in their words gain his friendship. Thou, O Lord, wilt destroy all that speak a lie. Lying is infamous among men. A lie is a foul blot in a man, and yet it will be continually in the mouth of men without discipline. A thief is better than a man that is always lying; but both of them shall inherit destruction.

Lastly, This vice makes men resemble the devil, who is pleased with nothing more than lies. It was he who first invented it, and who is the father thereof, as the Son of God has named him with his own mouth.

St. Augustin says "That as truth comes from God, lying takes its origin from the devil." And St. Ambrose adds, "That those who love lying are the children of that detestable fiend, for the children of God love truth."

Fly entirely, Theotime, this pernicious vice in all occurrences, but chiefly in two.

1. When you speak of a thing of importance, that is, when it prejudices your neighbour in his goods, honour, or eternal welfare, wherein you must be very cautious, and even more than in regard of yourself.

2. When you speak to a person who has authority over you; for then a lie is a very culpable imposture, as well by reason of the respect you then break through, as because it frequently happens, that those falsehoods notably prejudice your own good or that of your neighbour; which you are obliged to promote, when it is in your power.

Lastly, in whatsoever matter it be, and to whatsoever person you speak, accustom yourself never to tell a lie on purpose, or with reflection. Love truth and sincerity in all your words. What an excellent quality it is in a young man, when he cannot tell an untruth without blushing! The just, says the wise man, shall hate a lying word. Beg of God that he give you a hatred of this sin, and frequently offer to him that prayer of Solomon, Remove far from me vanity and lying words.

CHAPTER XXI.

Of Sports and Recreations.

RECREATION is necessary to relax the spirits, particularly of young people; and that which is taken in innocent diversion is most proper for them, it being more proportioned to their nature, and the capacity of their mind.

Pastime, then, and recreation are not contrary to virtue,

but rather commanded ; and it is an act of virtue when it is done as it ought.

To be such, it is necessary above all things that the motive be good ; that is, that it be taken to recreate the mind, and to make it more capable of labour, which it could not be able to undergo, if it were always employed. So that labour is the end and motive of sport and recreation. We recreate ourselves on account of the fatigue we have undergone, and in order to undergo more. From thence three conditions follow, which must be observed in pastime that it may be good and virtuous.

The first, to observe moderation ; for excess herein renders it no longer a recreation, but rather an employment ; it would not then be taken to prepare us for new labour, which is the sole end pastime ought to have, but merely for our pleasure, which is a vicious end ; yea, it is to make one unfit for labour, because excess in amusement dissipates the spirits, enfeebles the powers of the body, and oftentimes considerably prejudices the health, by the distempers it causes.

The second condition is, not to have an irregular affection for amusements, as it happens frequently to young persons. This affection makes them fall into the excess just mentioned, lose much time, and think continually of the means of dissipation. It generally prevents their applying themselves seriously to labour, and when their body is at study, their mind is bent upon their sport and diversisement.

The third condition is, to fly as much as possible from games of hazard, which enslave the minds principally of youths, and instead of refreshing the spirits, load them with anxiety : one is there so deeply concerned in losing or winning, that it is hard to observe moderation. They play there only out of covetousness and for gain, which is a criminal motive ; consider also the ordinary losses one suffers, which leave after them displeasure, vexation, and despair ; add to these cheats, unjust gain, choler, swearing, quarrels, with which these sorts of games are ordinarily attended ; the great loss of time, the dissipation of mind and goods, the sinful habits of anger, of impatience, of swearing, of lying, of covetousness, a neglect of duty to God and their family, and adherence to ill company, an aversion to what is serious, and a love to be idle, and to make their life but a change or succession of idleness. Such an unhappy incli-

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nation to play frequently continues all their life, to the ruin of their wealth and honour, and reduces them to the utmost misery, as we daily see by too many examples, and in short makes a man incapable of all good.

Avoid all prohibited games, Theotime, as absolutely inconsistent with your salvation : amuse yourself in some laudible diversion, which may serve to unbend the mind, or exercise the body, observing therein the conditions we have spoken of, especially avoiding all-excess, which St. Augustin, in his confessions, acknowledged to be one of the causes of the wickedness of his youth. Now this excess is understood, not only of the time employed therein, which ought to be well regulated, but also of the money you play for, which ought always to be very little ; otherwise you will play for gain, and not for recreation, and the sport will be a rack and disquiet, rather than a diversion. Besides, the money you lose at play would be better employed amongst the poor, whose necessity will cry one day to God against your excesses, and those of all gamesters.

CHAPTER XXII.

The conclusion of all that has been said in the foregoing Chapters.

It is certainly, Theotime, of great consequence that you should be virtuous in your younger years, and that the good or evil life of youth is not trifling, nor a thing that deserves little care or regard, as the greatest part of the world thinks ; but that it is a business of high importance, the truth of which is founded upon all that is great and sacred, in what concerns the service of God, and salvation of men.

1. You are obliged to serve God in your youth, because you ought to acknowledge him as your Creator and sovereign Master, for the being you have received from him, and on account of the most sublime and excellent end for which he has created you ; having made you for nothing less than to possess him eternally in heaven, after you have faithfully served him upon earth.

2. On account of the great favour he has shown you, in calling you to Christianity and the Catholic religion, out of which all those who obstinately remain cannot be saved.

3. Because the service of young people is singularly pleasing to God, since he loves them with a particular affection, and is pleased to confer many benefits upon them.

4. Because you cannot refuse him your service, without offering him a heinous injury.

5. Because he hath an incredible aversion to wicked young people.

6. Because your eternal salvation has a great dependence upon the life you lead in your youth ; so that if you set your affection upon virtue in your younger years, you will easily preserve it the remainder of your life ; and if you follow vice, you cannot withdraw yourself but with great difficulty, and perhaps not at all.

7. To avoid the heavy misfortunes which spring from the wicked life of youth ; untimely death, obdurateness in sin, the loss of many fair hopes, and the overflowing of vice amongst men.

8. And, lastly, because of the persecution which the devil raises against young people, whom he continually endeavours to withdraw from the service of God, and ensnares betimes in disorders, that he may destroy them without recovery.

After all these reasons I ask you, Theotime, whether you now hesitate what you have to do ? Are not these considerations powerful enough to convince you of the obligation you have to consecrate yourself to virtue in your youth ? And if you be convinced thereof, what do you mean ? What is your design and resolution for the future ? Perhaps hitherto you have not comprehended the greatness of this obligation : but now understanding it clearly, what judgment ought you not to expect from God, if you be rebellious to the light, and act like those wretches who say to God, depart from us, we desire not the knowledge of thy ways.

The Jews being returned from the captivity of Babylon, the prophet Esdras caused the law of God to be publicly read unto them, from whence they had received no instruction during the seventy years of their captivity.

That people had scarce began to hear the law, when they went bitterly, and made the air resound with their cries and lamentations ; so that the priests and levites who read the law, were more employed to stop their tears, and comfort, than instruct them. This poor people sadly deplored their unhappy ignorance of their duty ; an ignorance which their own negligence had occasioned.

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his grace to work the same effect in your heart. After reading the truths I have represented to you, is it possible that you should not be touched with the force of truth and the care of your salvation? And that after reading all these reasons, which show the strict obligation you have to the service of your Creator, you should shut the book without making any reflections upon yourself, or taking proper resolutions for the future? I conjure you by the honour and respect you owe to God; by the love you owe to his Son Jesus Christ, your gracious Saviour; by the concern you ought to have for your eternal salvation; I conjure you, I say, that you do not read these truths unprofitably; and that when you have read them, you do not cast the book out of your hands, until you have made a full resolution to think seriously on your salvation: to that effect, firmly resolve to lead a virtuous life during your youth, preserving the grace you have received: or correcting your past life by a holy and virtuous one, if it has been disorderly.

It is here, where you must open your eyes to see yourself, and deplore your past offences, and the blindness which has produced them, saying with St. Augustin, "Wo, wo, be to the darkness wherein I have lived! wo be to the blindness, which hath hindered me from seeing the light of Heaven! wo to my past ignorance, wherein I knew not thee! I give thee thanks, O God, whom I acknowledge to be my illuminator and redeemer, because thou hast enlightened me with thy grace, so that now I know thee. I have known thee too late. O ancient Truth! I have known thee too late, O eternal Verity!"

PART IV.

THE PRINCIPAL FESTIVALS EXPOUNDED.

SUNDAY was dedicated by the Apostles to the more particular service and honour of Almighty God, and transferred from Saturday, the Jewish Sabbath, which they then abolished to the day following, in memory that Christ our Lord rose from the dead, and sent down the Holy Ghost on that day, whence it is called the Lord's

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day ; and, Sunday, from the heathens dedicating it to the Sun.

The Four Sundays of Advent, preceding Christmas, were instituted by the Church with particular offices, commemorative of the benefits of our Saviour's coming to redeem the world by his happy birth.

The four *Ember weeks*, in Latin *Quatuor tempora*, are times of public prayer, fasting, and procession, partly instituted for the successful ordination of priests and ministers of the church, and partly to beg and give thanks to God for the fruits of the earth. *Ember* is derived from the Greek word *emera*, a day ; others call them *Ember-days*, from the ancient religious custom of eating nothing on those days till night, and then only a cake baked under the embers, called *ember-bread*.

Septuagesima, *Sexagesima* and *Quinquagesima Sundays*, are days set apart by the Church for acts of penance and mortification, and a certain gradation or preparation to the devotion of Lent ; being more proper and immediate to the passion and resurrection of Christ ; taking their numeral denominations from their being about seventy, sixty, and fifty days before Easter.

Shrove-tide signifies the time of confession ; for our Saxon ancestors used to say, " We will go to shrift ;" and, in the more primitive times it was the custom of all good Christians then to confess their sins to a priest, the better to prepare themselves for a holy observance of Lent, and worthily receiving the blessed sacrament at Easter.

Ash Wednesday is a day of public penance and humiliation in the whole church of God, so called from the ceremony of blessing ashes, wherewith the priest signs the people with a cross on their forehead, giving them this wholesome admonition " Remember man, thou art but dust, and into dust thou shalt return," Gen. iii. 9. to remind them of their mortality, and prepare them for the holy fast of Lent. The ashes are made of the palms blessed on the Palm Sunday of the preceding year.

Lent, an old Saxon word, signifying Spring, (this fast being observed in the beginning of the year,) in Latin is called *Quadragesima*, because it is a fast of forty days, (except Sundays, which are only abstinence,) instituted by the church. Many are the motives for which Lent is established. 1. This fast is the figure of the spirit of pen-

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ance, which every one of the faithful ought to conserve throughout the whole time of his life. 2. It is, as it were, a tithe or tenth, which the faithful offer to God, sanctifying by fasting these forty days, which make about the tenth part of the year. 3. This fast is a weak imitation of what Jesus Christ our Lord performed in the desert, in fasting forty days and forty nights, without eating or drinking. 4. It was appointed in consequence of the obligation which Christ our Lord imposed on his disciples, to fast after his ascension. 5. By this fast we participate in the sufferings of our Lord, in order to have a share in his glory. And, lastly, it prepares us to celebrate, worthily, the approaching Easter.

Passion Sunday, so called from the passion of Christ, then drawing nigh, was ordained by the Church more closely to prepare us for a worthy celebration of that solemnity. On this day the crucifixes, &c. in churches, are covered with a mourning colour; both to commemorate our Saviour's going out of the temple and hiding himself, and to dispose us to compassionate his sufferings.

Palm-Sunday, in memory and honour of our Lord's triumphal entry into Jerusalem, is so called from the palm branches strewed under his feet by the Hebrew children, crying Hosanna to the Son of David, Matt. xxi. And therefore this day the church blesses palms, and makes a solemn procession, in memory of that humble triumph of our Saviour, the people bearing palm branches in their hands.

Maunday Thursday, in memory of our Lord's last supper, when he instituted the blessed sacrament of his precious body and blood, is so called from the first word of the anthem *Mandatum*, &c. John xiii. 34.—I give you a new command, that you love one another as I have loved you; which is sung on that day in the choir, when the prelate begins the ceremony of washing the people's feet, in imitation of Christ's washing those of his disciples, before he instituted the blessed sacrament.

Good Friday, is the anniversary of that most sacred and memorable day, on which the great work of our redemption was consummated, by our Saviour Jesus Christ, on his bloody cross, between two thieves, on mount Calvary, near Jerusalem.

On Thursday, Friday, and Saturday, in Holy Week, the

offices called *Tenebræ*, were, formerly, mournfully sung in lamentation of our Lord's passion. But because these offices are now anticipated on the evenings of Wednesday, Thursday, and Friday, they have obtained the name of "*Tenebræ Days*," for that *tenebræ*, or darkness, which overspread the face of the earth, at the time of his passion; for which end all the lights are extinguished: and, after some silence at the end of the offices, a noise is made to represent the rending of the veil of the temple, and the disorder in which all nature was involved at the death of our divine Redeemer.

Easter-Day, in Latin, *Pascha*, a great festival in memory and honour of our Saviour's resurrection from the dead, on the third day after his crucifixion, Matt. xxviii. 6. It is called Easter, from *Oriens*, the east or rising, one of Christ's titles. And his name, says the prophet Zacharias, chap. vi. 12, is *Oriens*. "This is the day which our Lord has made let us rejoice and be glad in it." The church, repeating frequently these words on this day, desires, that her children, after having shared in the sufferings of Christ, by compunction and penance, should participate in the glory and joy of his resurrection by a lively faith, hoping to rise again themselves, by an ardent love, with their Redeemer, who, having died in satisfaction for our sins, is risen again for our justification; and, finally, by a new life, pure, and wholly celestial. The Monday following is also kept holy, in memory of our Lord's first appearance after his resurrection, which is commemorated on this day, for the greater solemnity of the festival.

Low-Sunday, in Latin *Dominica in albis*, the Octave of Easter-day, is so called from the catechumens' white garments, emblems of innocence and joy, which they put on at their baptism, and solemnly put off this day.

Rogation-Week, the next but one before Whitsunday, is so called from *rogo*, to ask or pray; because on Monday, Tuesday, and Wednesday, the Litanies are sung, and abstinence from flesh is enjoined by the church, not only as a devout preparative to the feast of Christ's glorious Ascension and Pentecost, but also to supplicate the blessing of God on the fruits of the earth. The Belgians call it *Cruis*, or *Cross-Week*, and so it is called in some parts of England: because, when the priest goes on those days in procession the cross is carried before him. In the north

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of England it is called Gang-Week, from the "ganging," or processions, then used.

Ascension-Day, a feast solemnized in memory of Christ's glorious ascension into heaven, on the fortieth day after his resurrection, in the sight of his apostles and disciples, Acts i. 9.

Whit-Sunday or *Pentecost*, a solemn feast in memory and honour of the descent of the Holy Ghost on the apostles, in the form of tongues of fire, Acts ii. 3. Pentecost, in Greek, signifies the fiftieth day after his resurrection. It is called Whit-Sunday, from the catechumens being anciently clothed in white, and admitted, on the eve of this feast to the sacrament of baptism. The old Saxons called it "Wied, or Holy-Sunday." In the law of Moses, this day was most solemn. It is believed, that on it God gave the law to Moses upon Mount Sinai. On that day, people offered to God the first fruits of the earth. The faithful ought to beg of God to be filled with the Holy Ghost, and to participate of the grace, the light, the charity, and strength, which the same Holy Ghost communicated to the first Christians. The following Monday is also a holiday of obligation, and the faithful ought to apply themselves in this week more than usual to the work of mercy.

Trinity Sunday, the Octave of Whit-Sunday, is dedicated to the honour of the blessed Trinity; to signify that the works of our redemption and sanctification, then completed, are common to the Three Divine Persons.

Corpus Christi, the Thursday after Trinity Sunday, is a feast instituted by the church in honour of the blessed Sacrament of the altar; it receives its denomination from the body of Christ, substantially present therein. On this day, in all Catholic countries, that adorable sacrament is solemnly carried in procession, the priest and people expressing their highest devotion in hymns and prayers, accompanied by several other exterior testimonies of pious affection, such as music, flowers strewed along the streets, and their walls covered with the richest tapestries.

JANUARY.

1st.—*The Circumcision of our Lord* is called New-Year's Day, from the Romans beginning their year on it. This feast is instituted by the church in memory of our Lord's Circumcision on the eighth day after his nativity,

according to the precept of the old law, Gen. xxii. 12. when he was called JESUS, as the angel had foretold, Luke i. 32. and began to shed his infant blood by the stone knife of circumcision.

The Epiphany of our Lord is a feast solemnized in memory and honour of Christ's manifestation to the Gentiles, by an extraordinary star, which conducted the three kings from the east to adore him in the manger, where they presented him with gold, myrrh, and frankincense, in token of his divinity, regality, and humanity, or of his being God, King, and man. The word *Epiphany* is derived from the Greek, which signifies *manifestation*. It is also called *Twelfth-Day*, on account of its being celebrated the twelfth day after Christ's birth, exclusively. On the same day are commemorated our Saviour's baptism, and his first miracle of turning water into wine, at the wedding of Cana, in Galilee.

FEBRUARY.

2d. — The Purification of the Blessed Virgin, or *Candlemas-Day*, is a feast in commemoration and honour, both of the Presentation of our blessed Lord, and the Purification of our Lady in the temple of Jerusalem, the fortieth day after her happy delivery, performed according to the law of Moses, Lev. xii. It is called Purification from the Latin *purifico*, which signifies to purify; not that the Blessed Virgin had contracted any thing by her child-birth which needed purifying, being the mother of purity itself, but because other common mothers were, by this ceremonial rite, freed from the legal impurity of child-birth, to which, out of her great humility, she submitted. It is also called *Candlemas-Day*, because before Mass on that Day, the church blesses her candles for the whole year, and makes a procession with blessed candles in the hands of the faithful, in memory of the light wherewith Christ illuminated the whole church, at his presentation, when old Simeon styled him, "a light to enlighten the Gentiles, and the glory of his people Israel." Luke ii. 32.

24. — St. Matthias, chosen by the college of Apostles, to supply the place of Judas the traitor; he suffered Martyrdom, anno 74.

MARCH.

17th. — St. Patrick, apostle of Ireland. He was a Briton by birth, and nephew to St. Martin, Bishop of Tours.

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Being sent, in 443, by Pope Celestinus, to convert the Irish to Christianity, he entered upon the ministry with such piety and courage, that he subdued the inhabitants to the laws of the gospel of Christ; and after having governed the church of Ireland sixty years, during which he is said to have consecrated 305 Bishops, and ordained 3,000 Priests, he died in the odour of sanctity, at the age of 123 years.

19th.—St. Joseph, the reputed father of our blessed Saviour, and spouse of our blessed Lady.

25th — *Annunciation of our Blessed Lady*; a feast in memory of the Angel Gargiel's most happy embassy, when, by her consent, and the co-operation of the Holy Ghost, the Son of God was incarnate in her sacred womb.

APRIL.

25th.—St. Mark, evangelist, the disciple and interpreter of St. Peter. Writing his gospel at the request of the Christians at Rome, he took it with him into Egypt; first preaching at Alexandria, he founded that church; and afterwards being apprehended for the faith of Christ, was bound with cords, dragged upon stones, and shut up in a close prison, where he was comforted by an angelic vision, and an apparition of our Lord. Finally, he was called to heaven in the eighth year of Nero. On this day the long litanies are said or sung, and abstinence from flesh is observed, to obtain the blessing of God on the fruits of the earth.

MAY.

1st.—SS. Philip and James, Apostles. After the first had converted almost all Scythia to the faith of Christ, being fastened to a cross, he was stoned to death, making a glorious end at Hieropolis, in Asia, in the year fifty-four. The second, called also our Lord's brother, was the first bishop of Jerusalem, where, being thrown from a pinnacle of the temple, his thighs broken, and struck on the head with a fuller's club, he gave up the ghost, and was buried near the temple, in the year sixty-three.

3d.—*Finding the Holy Cross*, otherwise called *Holy Rood-Day*; a feast in memory of the miraculous discovery of the holy cross whereon our Saviour suffered, by St. Helen, mother of Constantine the Great, in the year three hundred and twenty-six, after it had been concealed by

the infidels one hundred and eighty years, who erected a statue of Venus in place of it.

JUNE.

11th.—St. Barnaby; born at Cyprus, and ordained apostle of the Gentiles by St. Paul. He travelled with him into many provinces, exercising the function of preaching the gospel committed to him; and, lastly, going into Cyprus, there adorned his apostleship with a glorious crown of martyrdom, in the year fifty-six. His body, by a revelation of himself, was found in the time of Zeno the Emperor, with St. Matthew's gospel in his own hand writing.

24th.—*Nativity of St. John Baptist*, our Lord's precursor, the son of Zachary and Elizabeth, who, being yet in his mother's womb, was replenished with the Holy Ghost.

29th.—St. Peter and St. Paul are joined in one solemnity, because they were the principal co-operators under Christ, in the conversion of the world; the first having converted the Jews, the other the Gentiles. They were both martyred at the same place, Rome, and on the same day.

JULY.

2d.—*Visitation of our B. Lady*, a feast instituted to commemorate the visit she paid her cousin St. Elizabeth, immediately after she had received the angel's message of the incarnation of the son of God. It is celebrated at this time, when it is probable she returned to Nazareth, rather than at the exact time she undertook it, about Easter; because its observance at that holy season can scarcely be complied with, on account of the many great solemnities then occurring. This feast was instituted by Pope Urban VI. in the year thirteen hundred and eighty-five.

25th.—St. James, called the Great, brother to St. John the Evangelist, was about the feast of Easter, beheaded at Jerusalem by Herod Agrippa, in the year forty-two. His relics were on this day translated to Compostella, in Spain, where they are held in great veneration, people resorting thither from all parts of Christendom, to pay their pious devotions and fulfil their vows.

26th.—St. Ann, Mother of the B. Virgin Mary.

AUGUST.

6th.—*Our Lord's Transfiguration, when he appeared*

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in glory on Mount Tabor, between Moses and Elias, in presence of his three apostles, Peter, James, and John. Matt. xvii.

10th.—St. Lawrence, deacon to Pope Xystus II. was broiled on a gridiron for the faith of Christ; which cruel martyrdom he suffered with incomparable fortitude and patience, in the year two hundred and fifty-three.

15th.—*Assumption of the B. V. Mary*, a feast in memory of her being taken into heaven, both body and soul, after her dissolution; which by a constant tradition in the church, has ever been piously believed to have happened in the year thirty-six.

24th.—St. Bartholomew, the apostle; having preached the gospel in India, and passing thence into the greater Armenia, after he had converted innumerable people to the faith, was barbarously flayed alive by command of king Astiages, and then beheaded, in the year forty-four.

SEPTEMBER.

8th.—*The Feast of her Nativity*, of whom the author of all life and salvation was born to the world.

14th.—*The Exaltation of the Holy Cross*; when Heraclitus the emperor, having overcome Osroe, king of Persia, brought it back in triumph to Jerusalem, in the year six hundred and twenty-eight.

21st.—St. Matthew, apostle and evangelist, after preaching the gospel in Ethiopia, was slain at the altar as he celebrated the divine mysteries, in the year forty-four.

29th.—*Michaelmas*, a festival instituted in honour of St. Michael the archangel, and of the nine orders of holy angels; to commend the whole church of God to their patronage, by whose charitable ministry we daily receive from God, as the original source, such innumerable benefits. It is called the Dedication of St. Michael, from the dedicating of a church to him in Rome by Pope Boniface III. in the year six hundred and eight.

OCTOBER.

16th.—St. Luke, the Evangelist, who, filled with the Holy Ghost, after he had endured many afflictions for the name of Christ, died in Bythinia, in the year seventy-four. His sacred bones were brought to Constantinople, and thence translated to Padua.

28th.—SS. Simon, the Canaan, and Jude, otherwise call-

ed Thaddeus. The first preached the gospel in Egypt, the latter in Mesopotamia; and afterwards going together into Persia, after having converted an infinite number of that nation to the faith, they accomplished their martyrdom in the year sixty-eight.

NOVEMBER.

1st.—*All Saints*, a solemnity in memory of all the saints; since the whole year is too short to afford a separate feast for each of them.

2d.—*All Souls*, a day appointed by the church for the living to offer up their prayers and suffrages for the repose of the souls of the faithful departed.

30th.—St. Andrew, apostle, having preached the gospel in Thrace and Scythia, he was apprehended by Egeas the proconsul; he was first imprisoned, then most cruelly beaten, and lastly fastened to a cross whereon he lived two days, preaching to the people; and having besought our Lord not to permit him to be taken down, encompassed with a great light from heaven, he gave up his blessed soul, at Patras, in Achaia, in the year sixty-nine.

DECEMBER.

8th.—*Conception of the glorious and ever B. V. Mary*, Mother of God; a feast instituted by St. Anselm, archbishop of Canturbury, in the year one thousand and seventy, and commanded afterwards by Sixtus IV. to be generally observed, in the year fourteen hundred and forty-six.

21st.—St. Thomas, apostle; having preached the gospel to the Parthians, Medes, Persians, and Hyrcans, he went into India, where he instructed the people in the Christian faith; for which, by the king's command, he was pierced through the body with lances, and gave up his blessed soul at Calamina, in the year forty-four.

25th.—*Christ's Nativity*, a solemn festival celebrated annually by the Catholic church from the time of the apostles, in commemoration of our Saviour's birth at Bethlehem, called Christmas, from the Mass then celebrated in honor of his holy birth. The Nativity of our Lord is a great subject of joy to Christians; all ought to participate in the joy which the angels declared to the shepherds, Christ being born for the salvation of all. This joy consists in giving glory to God, and in relishing the peace given to men of good will. The faithful ought to give

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great attention to this adorable mystery; they ought not to fail to receive the most holy sacrament; they ought to go to church, as the shepherds went to Bethlehem, full of faith, admiration, and gladness; beholding the Son of God made man, they ought to adore him, to give him thanks, to learn from the child Jesus, humility, simplicity, a contempt of riches, flying from honours, a retirement from the world, self-denial, the love of sufferings, mortification, penance; they ought to reflect on the excess of charity, wherewith the eternal Father has loved us, having given to us his only Son, to deliver us from sin; and, by such a reflection, to excite themselves to love God with their whole heart, and most earnestly to hate sin.

26th.—St. Stephen, the first martyr after Christ's ascension, was stoned to death by the Jews, in the year thirty-four.

27th.—St. John, apostle and evangelist; after writing his gospel, his banishment, and receiving his Revelations, lived to the time of Trajan the emperor, and both founded and governed the churches of Asia. Finally, worn out with old age, he died at Ephesus, aged ninety-three, in the year sixty-eight, and was buried near the same city.

28th.—*Holy Innocents*, a feast in commemoration of the infants barbarously slaughtered by Herod, when he sought to take away the life of our blessed Saviour. It is also called Childer-Mass-Day, from the particular commemoration, of those martyred children in the Mass of that day.

29th.—St. Thomas, archbishop of Canterbury, and patron of the English Clergy, for maintaining the privileges of the church of God, was martyred at Vespers in his own cathedral, in the year one thousand, one hundred and seventy.

The several festivals of the saints are instituted by the church to honour God in his saints, to teach us to imitate their virtues, and honour their martyrdom and sufferings for the faith of Christ.

NECESSARY RULES FOR A CHRISTIAN.

Often examine your thoughts, words and actions, especially after much business, conversation, &c. that you may discern and amend your faults.

Hold your peace in such things as relate not to you, and where your speech is not for the honour of God, and good of your neighbour.

Often call to mind your life past, and what our Saviour suffered for you in every moment of his.

Live as if you had nothing, and yet possessed all things; and remember that meat, drink, and clothes, are not the riches of a Christian.

Offer yourselves entirely to God; and though you have nothing to return for his favours but yourself, you will be comforted when you consider, that "he gives all that gives himself." The apostles quitted their poor boats and nets, and received for them a most ample reward. The poor widow gave only two mites, and her offering was preferred before those of the richest.

He easily parts with all things, who considers that he must die and be separated from them.

Use no extravagant or unusual gestures in open assemblies, but on all occasions observe a becoming modesty and discretion.

In all occurrences of life, prefer that which conduceth most to the service and glory of God; as to comfort the afflicted—reconcile such as are at variance—visit the sick and imprisoned—and relieve the poor.

Never go to rest at night with any disquiet or trouble on your mind, but endeavour to pacify your conscience by an act of contrition, or by confession if necessary.

Often confess your sins, and make frequent acts of contrition, aspiration, or ejaculatory prayers, so that you may prevent the deceits of the devil, conquer temptation, avoid sin, and live under the continual protection of God.

PRAYERS TO BE USED ON DIFFERENT OCCASIONS.

A PRAYER WHEN WE ENTER INTO THE CHURCH.

How awful is this place! this is the house of God, and the gate of heaven; vouchsafe to purify me, O Lord, and grant that I may here think of nothing but of thee.

A PRAYER AT GOING OUT OF THE CHURCH.

Happy are they, O Lord, who always dwell in thy house, and who are employed in nothing but in praising thee. I am going where I believe thy providence carries me; in every place I shall always find thee present.

A PRAYER BEFORE SPIRITUAL READING.

Happy is the man who is well instructed in thy holy law.

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O my God. Give me the spirit of understanding, the docility that is necessary, and an ardent charity for putting in execution what thou shalt make me know to be acceptable to thee.

A PRAYER AFTER SPIRITUAL READING.

Make me love the truth which thou hast made known to me, O my God ; and grant me the grace to practice what I know to be according to thy holy will.

A PRAYER BEFORE VISITS AND CONVERSATIONS.

Seeing that my tongue is to celebrate thy praises for all eternity, O my God, permit me not to offend thee in this visit and conversation.

A PRAYER AFTER VISITING AND CONVERSATIONS.

Vouchsafe to pardon, O Lord, all the faults committed in this entertainment, and permit not my words ever to be a scandal or offence to any one,

A PRAYER BEFORE GOING OUT OF THE HOUSE.

Vouchsafe, O Lord, to direct me in the way of justice and truth, and remove far from me all occasions of sin.

A PRAYER AFTER RETURNING HOME.

I give thee infinite thanks, O my God, for having preserved me from so many dangers ; and I beg of thy infinite mercy to bring me at last to thy heavenly country.

A PRAYER WHEN WE BEGIN ANY WORK.

I offer unto thee, O Lord, this my work, and beg of thee to be the director of it, as I hope thou wilt be the reward thereof.

A PRAYER AT THE END OF WORK.

I give thee thanks, O Lord, for the blessing given to my work, and I beg of thee to accept of it in satisfaction for my sins.

GRACE BEFORE EATING.

Bless us, O Lord, and these thy gifts, which we are about to receive of thy bounty ; through Jesus Christ, our Lord. Amen.

GRACE AFTER EATING.

We give thee thanks, Almighty God, for all thy benefits ; who livest and reignest world without end. Amen.

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ANOTHER PRAYER.

Vouchsafe, O Lord, to nourish my soul, as thou hast fed my body ; and grant, that after temporal nourishment I may have eternal life. Amen.

THE CHRISTIAN DOCTRINE.

THE LORD'S PRAYER.

Our Father, who art in heaven, hallowed be thy name ; thy kingdom come ; thy will be done on earth as it is in heaven ; give us this day our daily bread ; and forgive us our trespasses, as we forgive them that trespass against us ; and lead us not into temptation ; but deliver us from evil. Amen.

THE ANGELIC SALUTATION.

Hail Mary, full of grace, our Lord is with thee. Blessed art thou amongst women ! and blessed is the fruit of thy womb, JESUS. Holy Mary, Mother of God, pray for us, sinners, now, and at the hour of our death. Amen.

THE APOSTLES' CREED.

I believe in God, the Father Almighty, Creator of Heaven and earth ; and in Jesus Christ, his only Son our Lord, who was conceived by the Holy Ghost, born of the Virgin Mary : suffered under Pontius Pilate : was crucified, dead and buried ; he descended into hell ; the third day he rose again from the dead : he ascended into heaven ; sitteth at the right hand of God the Father Almighty ; from thence he shall come to judge the living and the dead ; I believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting. Amen.

THE TEN COMMANDMENTS.

I am the Lord thy God, who brought thee out of the land of Egypt, and out of the house of bondage.

I. Thou shalt not have strange gods before me, thou shalt not make to thyself any graven thing, nor any similitude that is in heaven above, or in the earth below, or of things that are in the water under the earth : Thou shalt not adore nor worship them. I am the Lord thy God, strong and jealous, visiting the sins of the fathers upon their children to

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the third and fourth generation of them that hate me, and showing mercy to thousands of those that love me and keep my commandments.

II. Thou shalt not take the name of the Lord thy God in vain ; for the Lord will not hold him guiltless that takes the name of the Lord his God in vain.

III. Remember thou keep holy the Sabbath-day. Six days shalt thou labour and do all thy work ; but the seventh is the sabbath of the Lord thy God : on it thou shalt do no work, neither thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger which is within thy gates. For in six days the Lord made heaven and earth, and the sea, and all things that are in them, and rested on the seventh day, therefore hath the Lord blessed the sabbath-day, and sanctified it.

IV. Honour thy father and mother, that thy days may be long in the land which the Lord thy God shall give thee.

V. Thou shalt not kill.

VI. Thou shalt not commit adultery.

VII. Thou shalt not steal.

VIII. Thou shalt not bear false witness against thy neighbour.

IX. Thou shalt not covet thy neighbour's wife.

X. Thou shalt not covet thy neighbour's goods, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is his.

THE SEVEN SACRAMENTS.

1. Baptism, Matt. 19.
2. Confirmation, Acts, vii. 17.
3. Eucharist, Matt. xxvi. 26.
4. Penance, John xx. 23.
5. Extreme Unction, James, v. 14.
6. Holy Orders, Matt. xxvi.
7. Matrimony, Matt. xix. 6.

THE THREE THEOLOGICAL VIRTUES.

1. Faith,
2. Hope.
3. Charity.

THE FOUR CARDINAL VIRTUES.

1. Prudence.
2. Justice.
3. Fortitude
4. Temperance.

THE SEVEN GIFTS OF THE HOLY GHOST.

1. Wisdom.
2. Understanding.
3. Counsel.
4. Fortitude,
5. Knowledge.
6. Godliness.
7. The Fear of the Lord.

THE TWELVE FRUITS OF THE HOLY GHOST.

1. Charity.
2. Joy.
3. Peace.
4. Patience.
5. Be-

nignity. 6. Goodness. 7. Longanimity. 8. Mildness. 9. Faith. 10. Modesty. 11. Continency. 12. Chastity.

TWO PRECEPTS OF CHARITY.

1. Thou shalt love the Lord thy God with thy whole heart, with thy whole soul, with all thy strength, and with all thy mind. 2. And thy neighbour as thyself.

THE PRECEPTS OF THE CHURCH.

1. To keep certain appointed days holy ; which obligation consists chiefly in hearing Mass, and resting from servile works.

2. To observe the commanded days of fast and abstinence

3. To contribute to the support of your pastor.

4. To confess your sins to your pastor, at least once a year.

5. To receive the blessed Sacrament at least once a year ; and that about Easter.

6. Not to solemnize marriage at certain times, nor within certain degrees of kindred, nor privately, without witness.

THE CORPORAL WORKS OF MERCY.

1. To feed the hungry. 2. To give drink to the thirsty. 3. To clothe the naked. 4. To visit and ransom captives. 5. To harbour the harbourless. 6. To visit the sick. 7. To bury the dead.

THE SPIRITUAL WORKS OF MERCY.

1. To correct the sinner. 2. To instruct the ignorant. 3. To counsel the doubtful. 4. To comfort the sorrowful. 5. To bear wrongs patiently. 6. To forgive all injuries. 7. To pray for the living and the dead.

THE EIGHT BEATITUDES.

1. Blessed is the poor in spirit, for theirs is the kingdom of heaven.

2. Blessed are the meek, for they shall possess the land.

3. Blessed are they that mourn, for they shall be comforted.

4. Blessed are they that hunger and thirst after justice, for they shall be filled.

5. Blessed are the merciful ; for they shall find mercy.

6. Blessed are the clean of heart ; for they shall see God.

7. Blessed are the peace-makers ; for they shall be called the sons of God.

8. Blessed are they that suffer persecution for justice sake ; for theirs is the kingdom of heaven.

OF SIN.

SIN is two-fold ; original and actual ; actual is divided into mortal and venial.

SEVEN CAPITAL SINS, COMMONLY CALLED MORTAL OR DEADLY SINS.

Pride,
Covetousness,
Lust,
Wrath,
Gluttony,
Envy,
Sloth.

Contrary
Virtues.

Humility,
Liberality,
Chastity,
Meekness,
Temperance,
Brotherly-love,
Dilligence.

SIX SINS AGAINST THE HOLY GHOST.

1. Despair of salvation. 2. Presumption of God's mercy. 3. Impugning the known truth. 4. Envy at another's spiritual good. 5. Obstinacy in sin. 6. Final impenitence.

THINGS NECESSARY FOR A PENITENT SINNER.

Contrition of heart. Entire confession to an approved priest. Satisfaction by works.

Contrition consists in a hearty displeasure at sin past, for the love of God, and a firm resolution not to sin any more.

FOUR SINS CRYING TO HEAVEN FOR VENGEANCE.

1. Wilful murder. 2. Sodomy. 3. Oppression of the poor. 4. Defrauding labourers of their wages.

NINE WAYS OF BEING ACCESSARY TO ANOTHER'S SINS.

1. By counsel. 2. By command. 3. By consent. 4. By provocation. 5. By praise or flattery. 6. By concealment. 7. By partaking. 8. By silence. 9. By defence of the ill done.

THREE EMINENT GOOD WORKS.

1. Alms-deeds, or works of mercy. 2. Prayer. 3. Fasting

THREE EVANGELICAL COUNSELS.

1. Voluntary poverty. 2. Perpetual charity. 3. Entire obedience.

THE FOUR LAST THINGS TO BE REMEMBERED.

1. Death, 2. Judgment. 3. Hell, 4. Heaven.

A COMPLETE SET OF ARITHMETICAL TABLES CHARACTERS.

= Equal	×	Multiplied by	:	So is	1-3 1Third
— Minus, or less	÷	Divided by	:	To	½ Half
÷ Plus or more	:	Is to	¼	Quar.	¾ 3 Qrs.

MULTIPLICATION TABLE.

Twice 1 are 2		3 times 9 are 27		5 times 9 are 45		8 times 8 are 64	
2	4	10	30	10	50	9	72
3	6	11	33	11	55	10	80
4	8	12	36	12	60	11	88
5	10					12	96
6	12	4 times 4 are 16		6 times 6 are 36			
7	14	5	20	7	42	9 times 9 are 81	
8	16	6	24	8	48	10	90
9	18	7	28	9	54	11	99
10	20	8	32	10	60	12	108
11	22	9	36	11	66		
12	24	10	40	12	72	10 times 10 are 100	
3 times 3 are 9		11	44			11	110
4	12	12	48	7 times 7 are 49		12	120
5	15			8	56		
6	18	5 times 5 are 25		9	63	11 times 11 are 121	
7	21	6	30	10	70	12	132
8	24	7	35	11	77		
		8	40	12	84	12 times 12 are 144	

Pence	s.	d.	Shills.	l.	s.	Federal Money.	
12 is	1	0	20	1	0	10 Mills (m)	make 1 cent c
20	1	8	30	1	10	10 Cents	1 dime d
30	2	6	40	2	0	10 Dimes	1 dollar \$
40	3	4	50	2	10	20 Dollars	1 eagle E
50	4	2	60	3	0	<i>British Coins.</i>	
60	5	0	70	3	10	A Moidore is	£1 7 0
70	5	10	80	4	0	A Sovereign	1 0 0
80	6	8	90	4	10	A Guinea	1 1 0
90	7	6	100	5	0	A Half Guinea	0 10 6
100	8	4	110	5	10	A Crown	0 5 0
110	9	2	120	6	0	A Half Crown	0 2 6
120	10	0	130	6	10	A Pound sterling is	\$4 44 4-9
130	10	10	140	7	0	cents Federal money; and	
140	11	8	150	7	10	\$1 Federal money, is 4s.	
144	12	0	160	8	0	6d. English money.	
180	15	0	170	8	10	An English Guinea is 21s.	
200	16	8	180	9	0	sterling, or \$4 66 2-3d	
240 is 20 or			190	9	10	cents Federal money.	
One Pound			200	10	0		

WEIGHTS AND MEASURES.

es 8 are 64

9	72
10	80
11	88
12	96

es 9 are 61

10	90
11	99
12	108

es 10 are 100

11	110
12	120

es 11 are 121

12	132
----	-----

es 12 are 144

Money.

1 cent c
1 dime d
1 dollar \$
1 eagle E

pins.

£1	7	0
1	0	0
1	1	0
0	10	6
0	5	0
0	2	6

s \$4 44 4-9

money; and

money, is 4s.

money.

sea is 21s.

4 66 2-3d

ney.

Avoirdupois Weight.

16 Drams make	1 Ounce
16 Ounces	1 Pound
28 Pounds	1 Quart,
4 Qrs. or 112 lb.	1 Cwt.
20 Cwt.	1 Ton.

Troy Weight.

24 Grains make	1 Pennywt.
20 Pennywts.	1 Ounce
12 Ounces	1 Pound

Apothecary's Weight.

20 Grains make	1 Scruple
3 Scruples	1 Dram
6 Drams	1 Ounce
12 Ounces	1 Pound

Solid or Cubic Measure.

1728 solid inches	1 solid foot
40 feet of round timber	} 1 ton
50 feet of hewn timber	
27 solid feet	1 solid yard
Firewood—8 feet	} 1 cord
long, 4 broad, and	
4 high, or 128 solid feet,	

Cloth Measure.

2 1-4 inches,	1 Nail
4 Nails	1 Qr. of a yard
4 quarters	1 yard
2 1-2 quarters	1 Ell Hamb'gh
3 quarters	1 Ell Flemish
5 quarters	1 Ell English
6 quarters	1 Ell French

Square Measure.

144 Square Inches	1 sq. foot
9 Square feet	1 sq. yard
30 1-2 Squ. yards	1 sq. pole
40 Square poles	1 sq. rood
4 Square roods	1 sq. acre
340 Square acres	1 sq. mile

Long Measure.

4 Inches make	1 Hand
12 Inches	1 Foot
3 Feet	1 Yard
6 Feet	1 Fathom
5 1-2 Yards	1 Rod or pole
40 Poles	1 Furlong
8 Furlongs	1 Mile
3 Miles	1 League
69 1-2 Miles	1 Degree

Time.

60 seconds make	1 minute
60 minutes	1 hour
24 hours	1 day
7 days	1 week
4 weeks	1 month
12 months	1 year
13 months, 1 day, & 6 hours,	make
or 365 days, 6 hours	
1 common, or Julian year.	

Circular Motion.

60 seconds	1 prime minute
60 minutes	1 degree
30 degrees	1 sign
12 signs, or 360 degrees,	make the whole circle of
the Zodiac,	

Wine Measure.

2 pints (pt.) make	1 quart
4 quarts	1 gallon
63 gallons	1 hogshead
2 hhd's, or 126 gals	1 pipe
2 pipes or 252 gals	1 tun
10 gallon	1 anchor
31 1-2 gal	1 barrel
42 gallons	1 tierce
54 gallons	1 puncheon

Beer Measure.

2 pints make	1 quart
4 quarts	1 gallon
9 gallons	1 firkin
4 firkins	1 barrel
1 1-2 barrels	1 hogshead
8 gallons	1 firkin of ale
32 gallons	1 barrel do.
3 barrels	1 butt
2 butts	1 tun

Things bought and sold by numbers.

12 particulars	1 dozen
12 dozens	1 gross
12 gross or 144 dozen	1 great gross
20 single things	1 score
5 score	1 hundred

Dry Measure.

2 pints make	1 quart
8 quarts	1 peck
4 pecks	1 bushel
36 bushels	1 chaldr. of coal

Promiscuous Weights.

A barrel of flour is	196 lbs
of beef or pork	200 lbs
A sother of lead, 19 cwt	2 qrs
A faggot of steel,	120 lbs
A stone of iron, shot, or horseman's weight,	14 lbs
A stone of wire,	10 1-2 lbs
A gallon of train oil,	7 1-2 lbs

Paper and Books.

24 sheets	1 quire
20 quires	1 ream
2 reams	1 bundle
10 reams	1 bale
4 pages	1 sheet folio
8 pages	1 sheet quarto
16 pages	1 sheet octavo
24 pages	1 do. duodecimo
36 pages	1 do. eighteens

Parchment.

12 skins	1 dozen
3 dozen	1 roll

x.

ure.
uart
eck
ushel
aldr. of coal

Weights.

r is 196lbs
r pork 200lbs
19 cwt 2 qrs
l, 120 lbs
shot,
weight, 14lbs
10 1-2lbs
oil, 7 1-2lbs

Books.

uire
eam
undle
ale
heet folio
heet quarto
heet octavo
p. duodecimo
lo. eighteens

ment.

dozen
roll

